# THE HOLY KSHETRA
# SRI DHARMASTHALA

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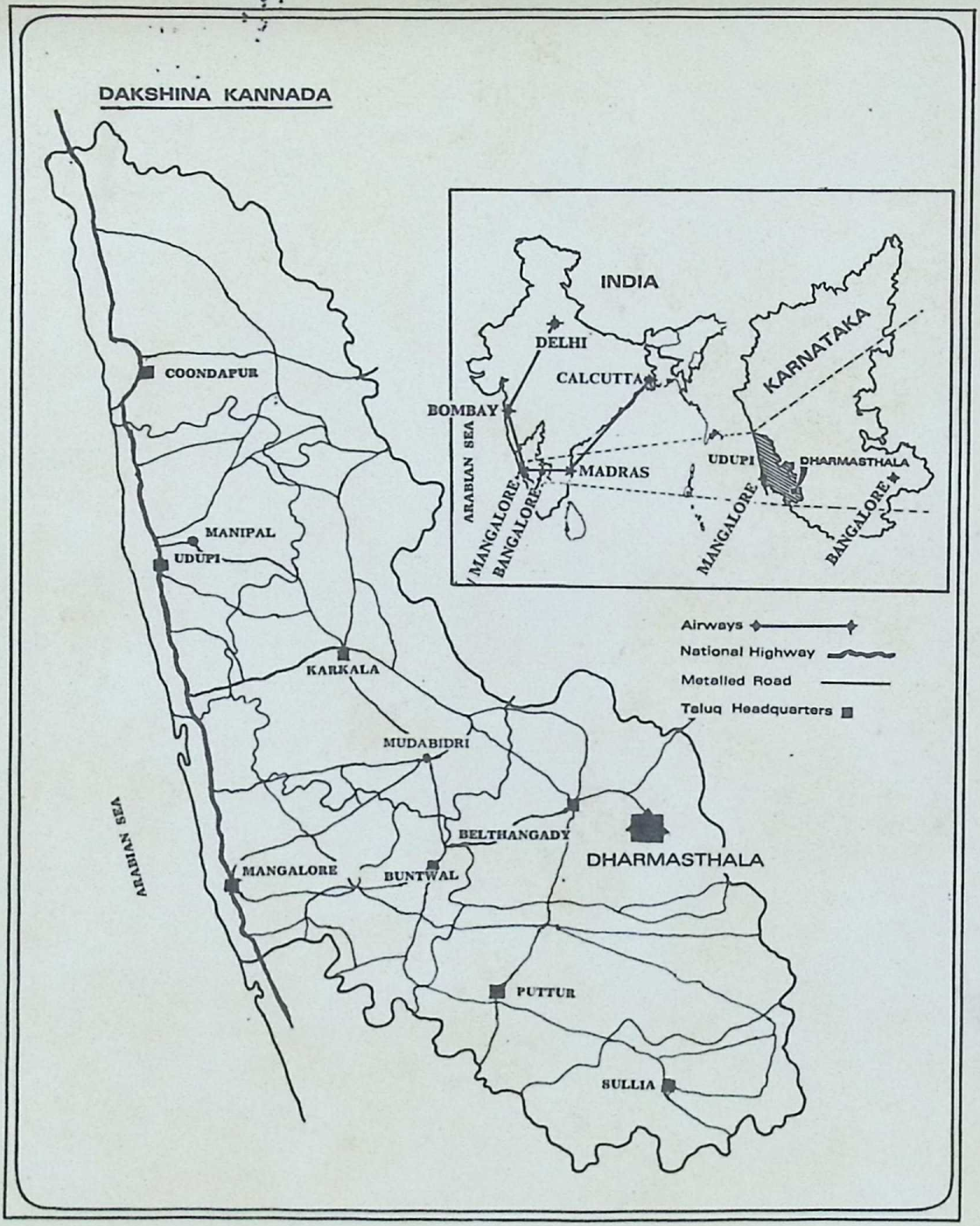
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HOLY KSHETRA

# SRI DHARMASTHALA

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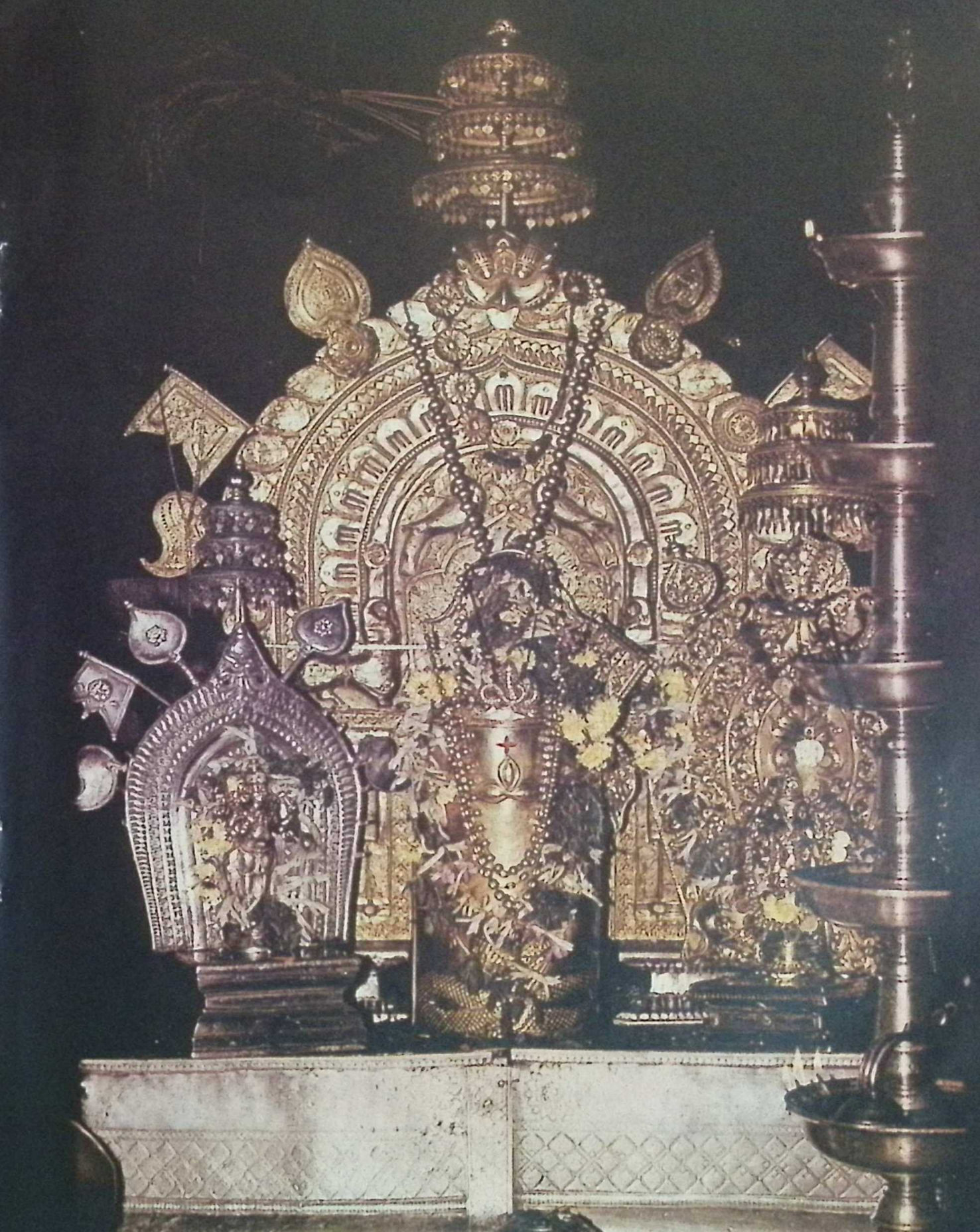
*Lord Manjunatha* ♦



# UNITY IN DIVERSITY

Below the changing India of the 80's runs the unchanging and eternal India joining the country into one single unit of faith and holiness. Temples and shrines have been the outward manifestations of this inner power motivating the nation to grow physically and spiritually. Modern education and physical sciences have not been able to shake the belief of the vast population in religion, nay religions of their choice. Buddhist viharas, Jain temples, Hindu shrines, Muslim mosques and Christian churches – each one of these proclaims the eternal varieties of religion. These institutions have preserved the character of India viz. unity in diversity, lending distinction and charm to the life of an ancient country.

Sri Kshetra Dharmasthala symbolises the unity of faiths in an unusual manner. A Shiva shrine where archakas are vaishnavites and the managing Heggade is a Jain makes a unique combination signifying the harmony of all religions. When Lord Manjunatha is in the centre of things, differences are forgotten and a sense of brotherhood develops. All become children of God.

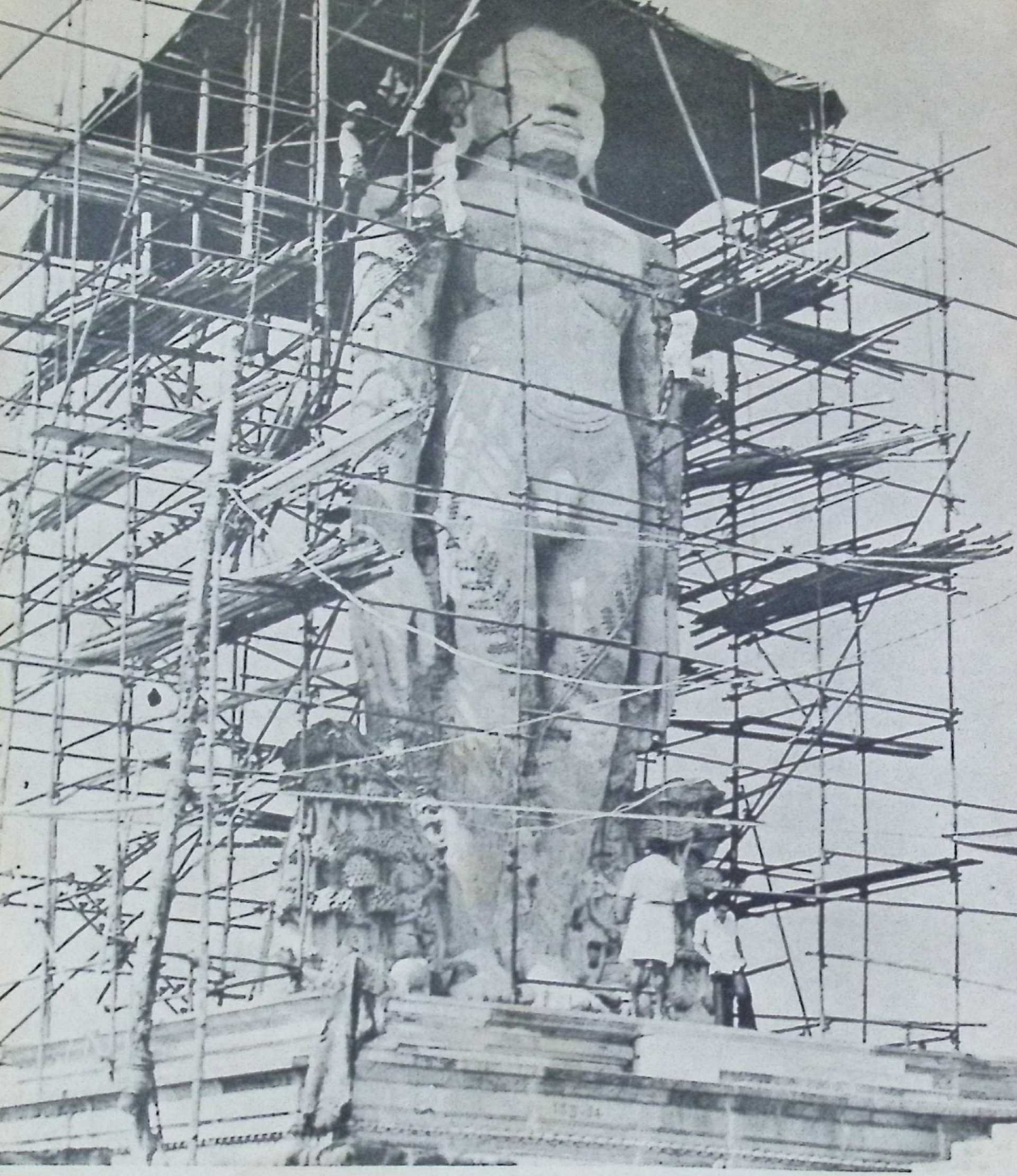
Kuduma the tiny hamlet nestling amidst jungles has today become Sri Kshetra Dharmasthala attracting pilgrims from all over the country. With the installation of the monolithic statue of Bahubali in Gomata Vihara, Dharmasthal will proclaim to the world the value of renunciation. To a strife-ridden world there is no message more relevant and no sculpture more meaningful than that of Bahubali, the great hero who renounced the world after victory.

Let us start with a prayer from poet Nagachandra (1100 A.D.)

ninage rasamonde shaantame
jineendra manamaarasaambu nidhiyolagavagaa
hanamirdu mikka rasamam
kanasinolam neneyadantu maademagaruhaa

In you there is only one Rasa – Shanta
Let my mind be drowned in this rasa so
that I may not think of other passions even
in my dreams. Please help me to achieve this.

*– AUTHORS.*



*Bahubali or Gomateswara — symbol of renunciation*

# THE LEGEND OF BAHUBALI

Bahubali was the son of Adinatha, the first Theerthankara. Adinatha or Rishabha was the progenitor of the social order with its arts and crafts, agriculture and commerce and even methods of warfare. Rishabha gave Ayodhya to his eldest son to rule while Bahubali was asked to rule from Podanapura.

It was Bharata's good Luck to have obtained by grace a divine wheel 'Chakra Ratna' which promted him to go on a conquering mission throughout the world. All monarchs and chieftains bowed before the mighty Bharata but alas, the Chakra stopped in front of the gates of his own kingdom indicating that there was someone here to conquer. Who else was it than brother Bahubali? Intoxicated with earlier successes, Bharata sent a message to Bahubali to attend the digvijaya celebrations. Bahubali spurned the suggestion as this was a subtle move to force him to accept the suzerainty of Bharata. The rival armies fought for sometime but then wiser counsel prevailed. As it was a battle between two brothers they could individually join themselves in battle and settle the score. Hence in *dristi-yuddha* and *jala-yuddha* Bahubali defeated his brother. And when it came to *malla-yuddha*, he easily lifted up his brother and would have dashed him and his arrogant ambition to bits but for a sudden surging of fraternal feelings and remorse. He placed his brother down on earth like a flower. At this humiliation Bharata ordered the Chakra to attack his brother but the Chakra was more sensible. It went three rounds to the great conqueror of passions and paid its tribute.

The moment of disillusionment was also the moment of realization for the great Bahubali. He resolved his inner conflict with the overflow of the stream of *vairaagya*. He thought within himself: What a pity that greed and passion should bring brothers to fight amongst themselves, children to attack their parents? Ordinary mortals may think that quenching of the five senses is the

happiness but is there not something beyond the senses, something which is not ephemeral? Was it not my fault to have challenged my own brothers? I must repent for this and must go out for penance. No sooner did this feeling of remorse overtake him than he went to a nearby hill and did penance for a long time standing in the Kayotsarga pose. But realization would not come to him as the feeling that he was doing penance in Bharata's country was still lurking in his mind. Thereupon his sister came and conveyed to his ear 'Brother, get down from the elephant. Forget your ego.' Bharata also arranged to pay homage and erase the last vestige of manakashaya. 'Dear brother, this land is mine because you renounced it after victory. How can it be mine alone? Why should you still think in terms of MINE and THINE? You are going beyond these limitations. Your journey is inward. Pray do not think of the externals: *ninnane niim bageya, bageyadir pera peratam*. (From Adipurana of Pampa Mahakavi, a Kannada poet 941 A.D.) With this Bahubali achieved Kevala jnana or moksha. *

* There are many monolithic statues of Bahubali in the country. The most famous among them are the ones at Sravanabelagola, Hassan District – 16 Mtrs. high 981 A.D., at Karkal, Dakshina Kannada District – 12.5 Mtrs. high 1432 A.D., at Venoor 10.6 Mtrs. high 1604 A.D., The latest being installed at Dharmasthala is 11.8 Mtrs. high 1982 A.D.

# HOLY DHARMASTHALA

*Lord Manjunatha — the presiding deity*

India is wellknown for diversity of faiths and traditions. But one should not miss here the underlying unity in the midst of its outward diversity. *Sahanaavavatu, sahanau bhunaktu, sahaviiryamkaravaavahai, teejaswinaavadhiita mastu maavidvisaavahai* 'let us all live together, eat together and grow together without any feeling of animosity' is the underlying current of all our religious traditions. Different faiths grew out of this foundation and Dharmasthala is a living example of this glorious heritage. What impresses the visitor to this place is not just a temple complex and a place of pilgrimage where Dharma prevails but the spirit of service to mankind, charity to one and all and consolation to the people afflicted by various problems of life.

## Meaning of the word Dharmasthala

Dharmasthala as a religious, charitable and cultural centre defies analysis. Whatever may be the ordinary connotation of the word Dharma, it has acquired a multi-dimensional meaning here apart from its traditional connotation like religion, ritual formality, righteousness, duty, alms etc. It is something more than this. It also indicates truthfulness, justice, promise, freedom from fear, settlement of disputes, faith, peace, solace and fulfilment meaning different things to different devotees

*Entrance to Lord Manjunatha Shrine*

depending on their attitude, faith, problems and needs. Devotees return from this sacred atmosphere with their problems solved, disputes settled, mental tension reduced and hatred subsided–all resulting from the beaming personality of the Heggade, the lustre of the Daivas, serenity of the Theerthankara and the majesty of the presiding Lord Manjunatheswara. The whole atmosphere has an electrifying effect on the minds of pilgrims.

To a person not well acquainted with the significance of this place Dharmasthala may appear as a set of paradoxes. It is a place of worship but not exclusively reserved for devotees of any particular religion. It is a set of shrines, but consecrated to gods of different faiths. The Jain Theerthankara is worshipped along with native Daivas and Lord Manjunatha. The priests are Vaishnavite Brahmins but the Institution is managed by Heggade, a Jain. It is a place of solace, hope, peace and serenity amidst all its intense social activity. The holy place acts as a seat of justice or tribunal without any legal formality of arguments. The Heggade is neither a godman nor a miracle maker but functions as a representative of Almighty God and his words are honoured as those of the presiding deity. It is a place of traditional rituals, but at the same time an experimental base for social and community service.

*Enquiry office*

**Religious Tolerance**

More than a place of pilgrimage, Dharmasthala stands out as a symbol of religious and cultural tolerance true to India's heritage. It is a place visited by the people of all faiths without any discrimination of race, religion or sect. It is a Hindu Temple, Jain Basadi, Shrines of native Daivas all rolled into one and revered by the entire cross section of the society. Due to various reasons and under various historical circumstances the Theerthankaras of the Jains, the later immigrant Daivas and the Brahminic God Manjunatheswara have all got themselves so well integrated under the auspices of the Heggade family that the whole Institution presents an integrated picture of Indian traditions and faiths, the kind of which we do not come across elsewhere.

The Heggades do not preach any religion, nor do the devotees belong to any faith or creed. Dharma as observed in this holy place means purity of mind and heart, faith in God and sincere desire for the well-being of all. Hence it is the Universal religion that is practiced here. Successive Heggades known for their catholicity, broadmindedness and liberal munificence have struggled hard during the past centuries to build up this centre of religious and communal harmony.

Every pilgrim who comes to this Kshetra is treated as a guest and is given food and

*Holy dip in the river*

lodging facilities free of cost. Its cosmopolitan character can be observed in the dining halls. It is perhaps impossible to come across a similar place of worship where people of different faiths get equal treatment. No wonder Dharmasthala sponsors Sarva Dharma Sammelana in its campus every year to spread the message of religious tolerance that is so much required in the present-day turmoil of religious revivalism.

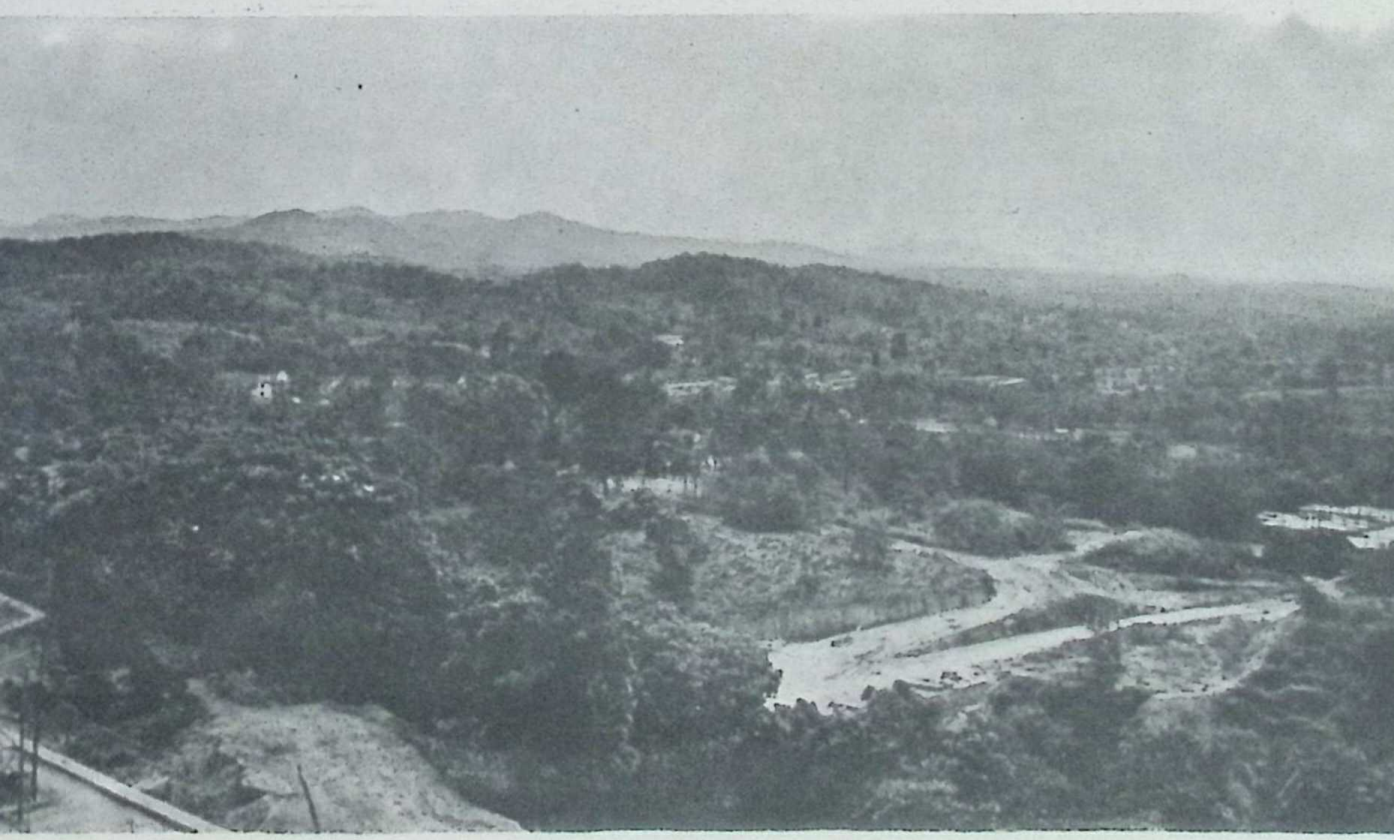
### Natural environment

Situated at the foot of the Western Ghats in the Dakshina Kannada District, Dharmasthala is surrounded by valleys and forests and hence it acquires all serenity and scenic beauty. The temple complex is located in a small hillock overlooking the surrounding villages and mountain ranges. It is a sight of delight both to pilgrims as well as tourists. The atmosphere is charged with peace and tranquility and conducive for any visitor to forget his mundane tensions and worries and turn towards Almighty with devotion and humility.

The place is about 75 Kms. east of Mangalore, the nearest town which has a railway station and an aerodrome. The holy place can be reached by road from Mangalore via Buntwal and Belthangadi. It can also be reached from Bangalore through Hassan, Shiradi and Uppinangadi or through Chikmagalur, Mudigere, Charmadi and Ujire. Dharmasthala is connected to Mysore by road through Mercara, Puttur and Uppinangadi. Hubli-Dharwad is linked to Dharmasthala through Shimoga, Karkala and Moodbidri.

The nearest main road passes through Ujire from where the vehicles have to turn towards south to reach Dharmasthala which is about 10 Kms. from there. Whatever may be the route adopted, the serpentine roads scanning the hillocks and villages provide a great feast to the eyes of pilgrims.

*Bahubali Vihara surrounded by scenic beauty of the western ghats*



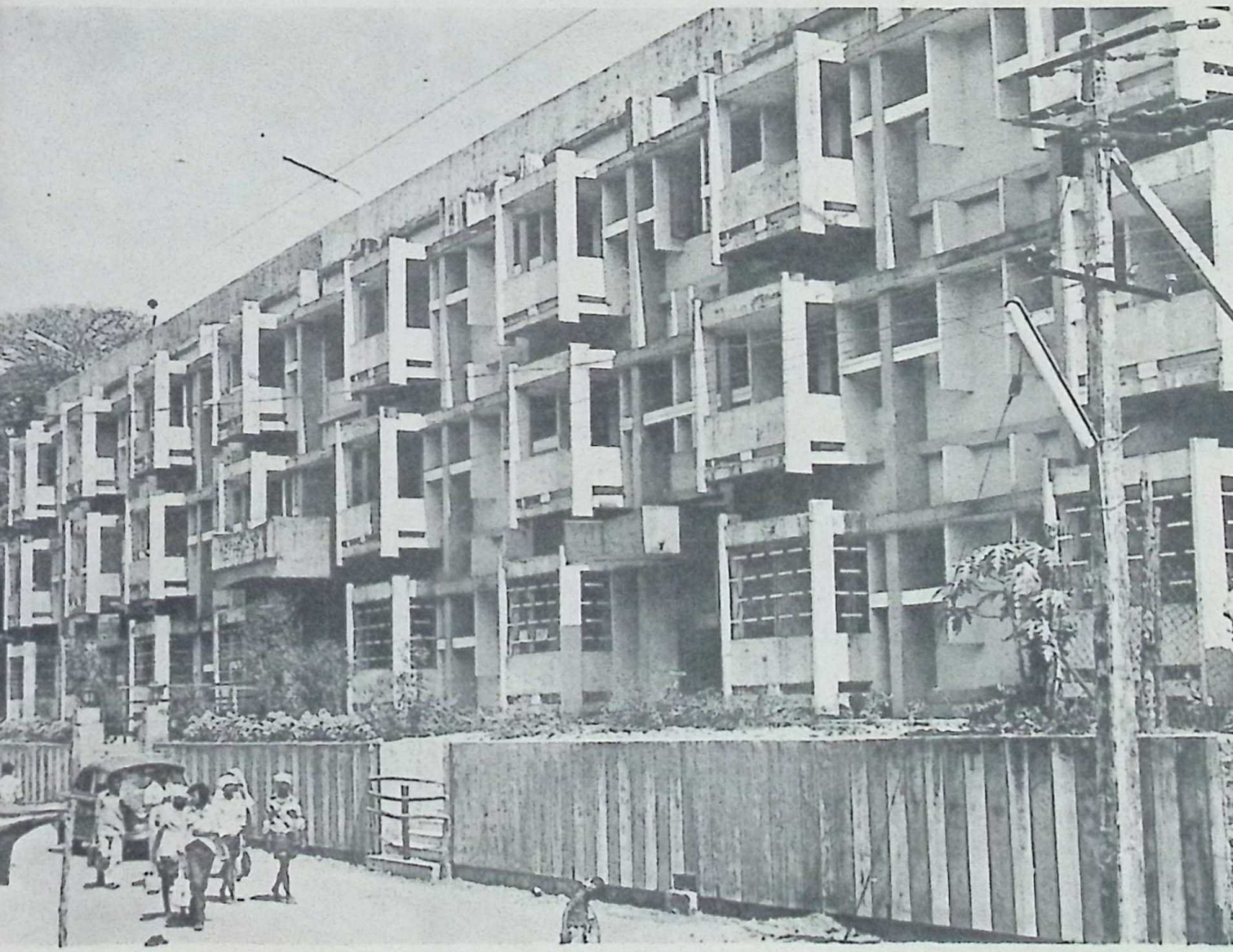
*Entrance to Dharmasthala*

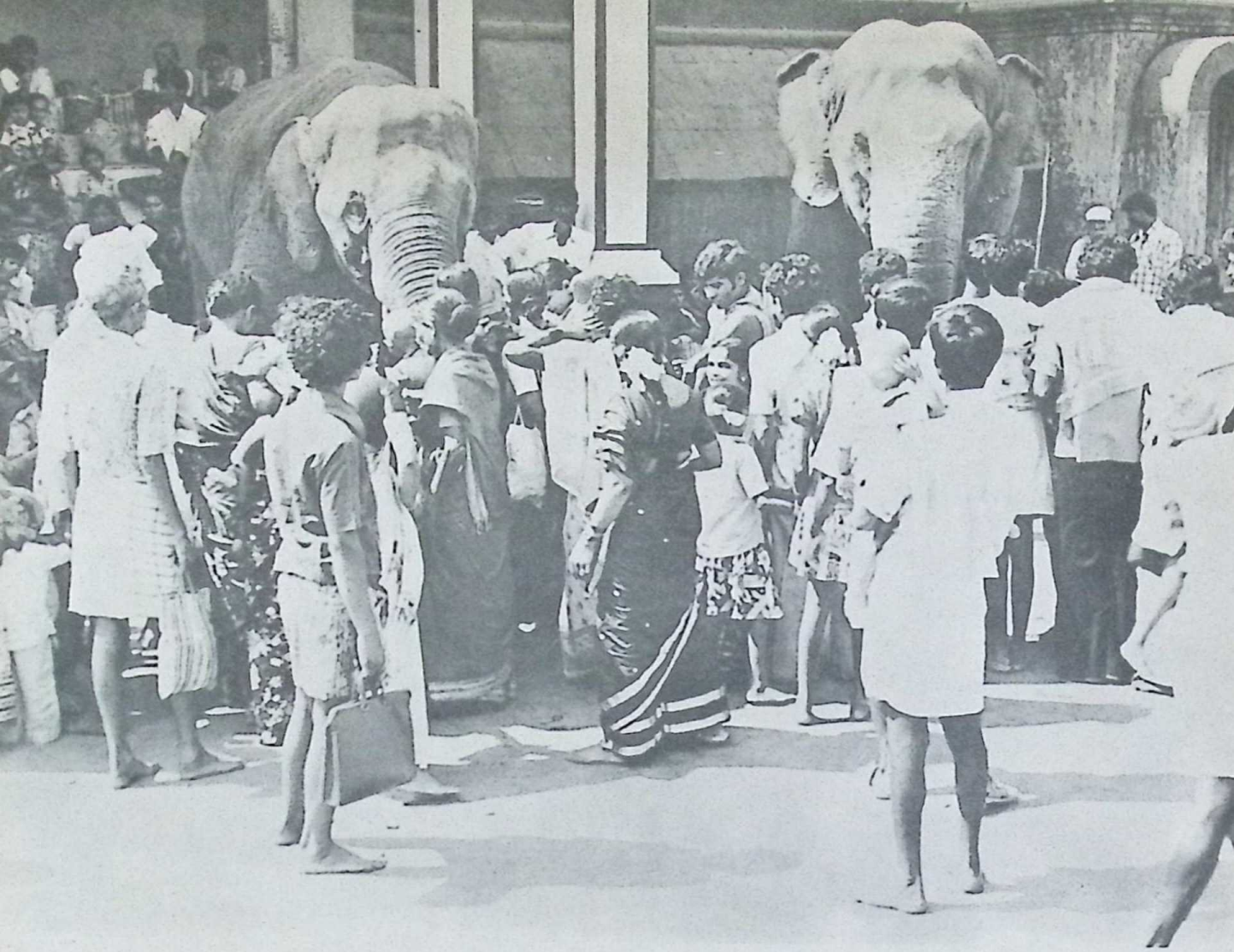
The pilgrim begins to experience the feel of Dharmasthala the moment he reaches Ujire. A beautiful building of Sri Dharmasthala Manjunatheswara College welcomes us. There are also other schools and hostels of the Dharmasthala Education Trust in the vicinity. The tranquil atmosphere of Sri Siddhavana Gurukula (a free hostel) attracts our attention next. When we proceed further enjoying the sylvan beauty of the area we are greeted by the cool waters of the river Netravathi. The refreshing atmosphere welcomes the pilgrims to take bath in the holy waters in order to ward off their sins as well as the fatigue of their journey.

After crossing the river when we go up the hillock the majestic gateway to Dharmasthala is seen. The clean and dignified atmosphere of the entrance would make one have the feeling of entering a new world. The pilgrim is then greeted by a series of free residential buildings Chatras, called Kaveri, Narmada and Ganga.

From there one can have a look at the Bahubali Vihar hillock where a 39 feet statue of Bahubali is installed. The hill is now named Ratnagiri Hill. On the left there is another hillock, the ancient abode of Annappa Swami and other Dharma Daivas. There are separate shrines for Kalarahu, Kalarkayi, Kumaraswami and Kanya Kumari. On every *San-*

*Guest houses*





*Devotees with the Temple Elephants*

*kranti* day special *poojas* called *tambilas* are performed there.

On proceeding further we reach the entrance of the Manjunatha Temple. There are two main shrines in the temple. One is that of Sri Manjunatheswara and another is that of the four other Daivas of Dharmasthala known as shrine of Ammanavaru. In front of the temple is located the residence of the Heggade and by the side of it a free dining hall called Annapoorna Chatra is located.

The road in front of the temple leads us to Vasant Mahal, a hall well equipped for lectures, dramas, *yakshagana* performances and other entertainment programmes. There is also a garden by name Lalithodyana with an aquarium, flower garden, zoological garden, and many statues and art pieces. On the other side of it there are modern guest houses by name Netravathi, Vaishali and Sharavathi. When we proceed beyond we come across the historic Nelyadi Beedu, the ancient abode of the Dharma Daivas. Chandranatha Swami's Basadi is also located there.

*Steps leading to Annappa Swami*

*Chandranatha Basadi — a holy shrine*

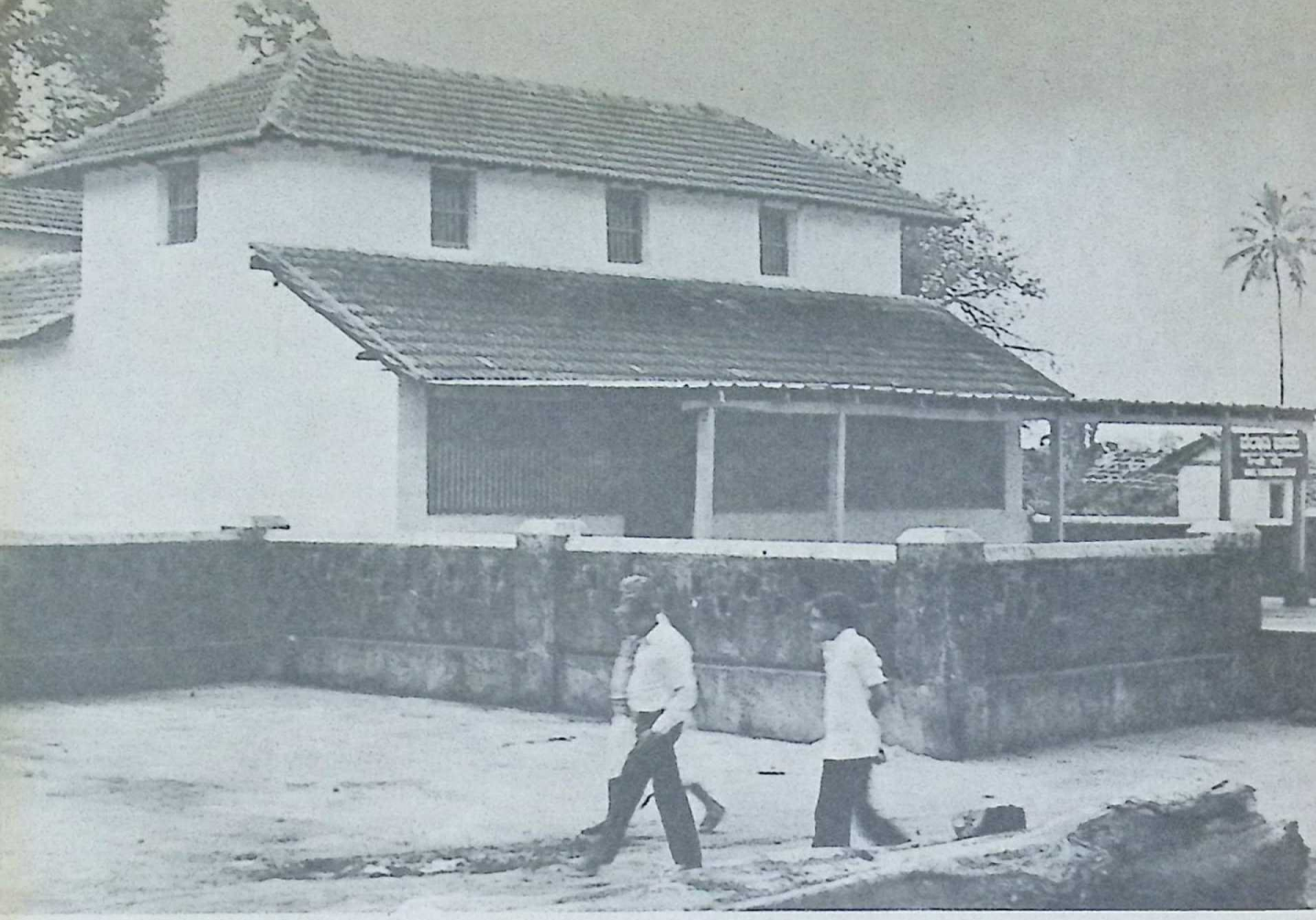
# ORIGIN AND GROWTH

Dharmasthala has a history of about 800 years. The name Dharmasthala given to this village is a later innovation. It was originally known as Mallarmadi village in the Belthangadi Taluk of the South Kanara District. The locality in which the present temple complex is situated was known as Kukya Kuduma or Kuduma. The word *kudu* means 'give'. Therefore *kuduma* means place of charity. It is believed that a Jain chieftain Birmanna Pergade lived here in a house called Nelyadi Beedu along with his wife Ammu Ballalthi. There was Shri Chandranatha Swami's Basadi by the side of the Beedu. The Pergade family was known for their hospitality and generosity. They were leading a simple and pious life and treated everybody with love and affection.

*Idol of Gommata in Chandranatha Basadi*

It is said that the guardian angels of Dharma were in search of a place where Dharma could be established and propagated. They assumed human forms and came to Nelyadi Beedu riding on horses and elephants. The Pergade was overjoyed to welcome those illustrious and radiant guests and extended hospitality with due respect. The Dharma Daivas were so pleased with the hospitality that they appeared before the Pergade couple in dream and told them that they were extremely satisfied with the devotion, sincerity and hospitality of the pious couple and that they would like to settle down there and help him to continue this tradition of Dharma with greater zeal and that the Pergade should vacate his present house in favour of these guests. 'Next morning the Pergade couple were surprised to see that their guests had vanished from the place leaving behind their swords and other weapons as an indication of their continued presence there. Their joy knew no bounds.

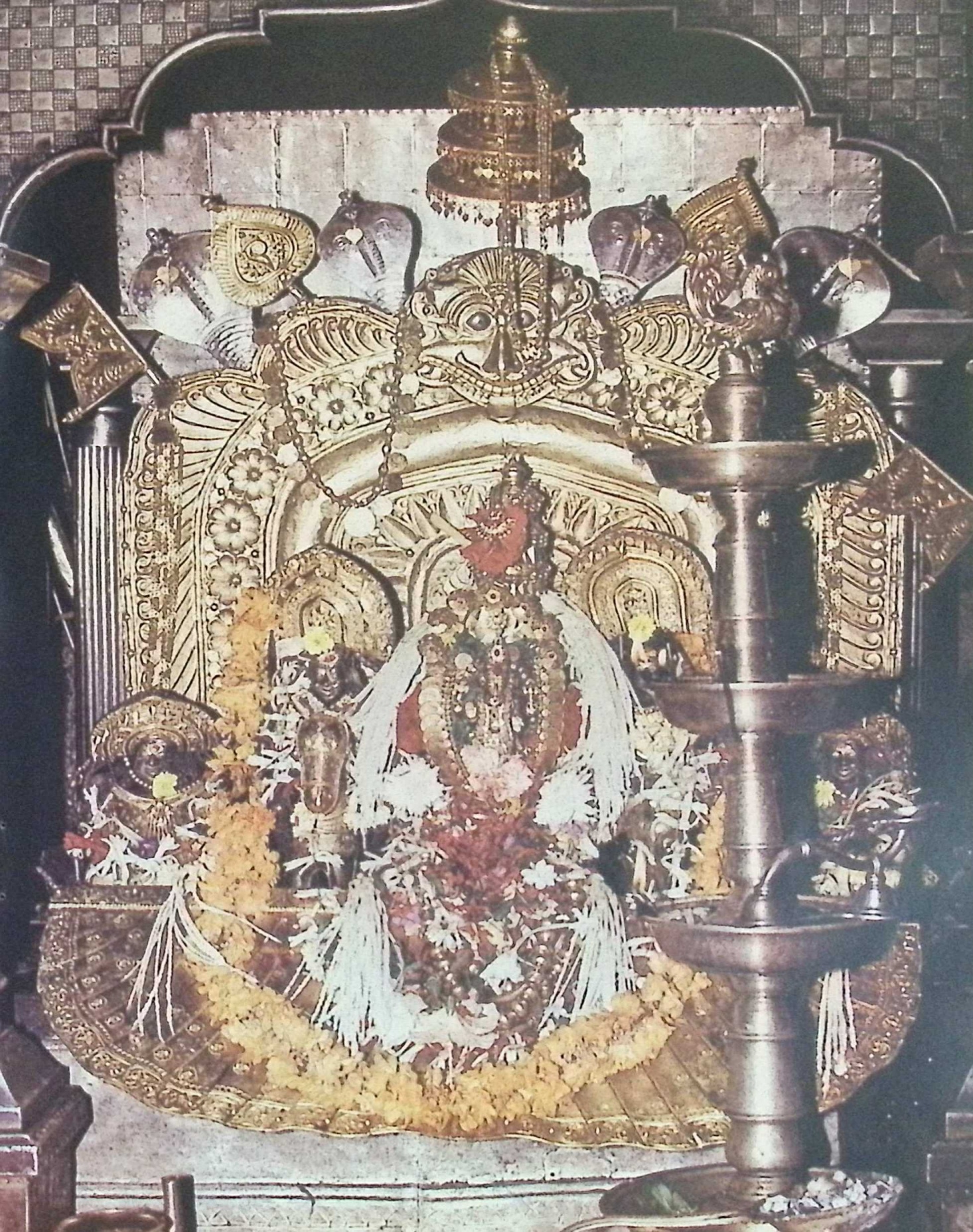
Accordingly the Pergade constructed another house for his residence and started worshipping the Daivas in the Nelyadi Beedu. Swinging cots were fixed there as the abode of the Daivas. Advices of Dharma Daivas were scrupulously followed by the Pergade couple by diversifying the tradition of hospitality. After sometimes the Dharma Daivas appeared again in dream and told the Pergade "O Pergade, We are the four powerful Dharma Daivas by name Kalarkai, Kalarahu,



*Nelyadi Beedu — where it began*

Kumaraswami and Kanyakumari and we expect you to build separate shrines for us. Please also choose two persons of noble birth and discipline so that they could act as our oracles. We will command Annappa Daiva to help you in carrying out our orders. Appoint four worthy persons and with their help perform the traditional rituals called Parva Nadavali and continue the tradition of hospitality and charity. We will protect you and your family and bless you with long life, good health and prosperity. We will spread the glory of this *kshetra* far and wide and get abundance of offerings from the devotees." With these words they blessed him and vanished.

The Pergade then constructed separate shrines for the Dharma Daivas and Annappa Swami at Badinade, the highest peak of the hill near his house and started worshipping the Daivas performing rituals like Parva and Nadavali. He also invited Brahmin priests for festivals and rituals. They suggested to the Pergade to construct a temple for gods also along with the Dharma Daivas. Accordingly the Daivas sent Annappa Swami to bring a



*linga* of Manjunatheswara from Kadri near Mangalore. The linga was originally procured from Kashi and installed at Kadri. The Pergade couple were extremely pleased by the sight of this charming Shivalinga and built a temple around it. They also built another shrine for the Dharma Daivas for performing daily rituals and periodic festivals. Thus the tradition of worshipping Shri Chandranatha, Shri Manjunatha, the four Dharma Daivas and Annappa Swami in the same campus with common festivals started in this place.

The holy place was given the name Dharmasthala around the sixteenth century. During the period of Devaraja Heggade, Shri Vadiraja Swami of Sri Sode Vadiraj Mutt, Udupi was invited to visit this place on his way to Subramanya. The Swamiji gladly accepted the invitation and visited the place. But he refused to accept his *bhiksha* (food) at this place because the idol of Shri Manjunatha was not installed and worshipped according to Vedic tradition and rituals by Brahmins. Then Sri Heggade requested him to reconsecrate the linga himself. Thus Lord Manjunatheswara's idol was reconsecrated according to Vedic rites. The Swamiji was so much pleased by the traditional charities of this place that he named it Dharmasthala, the abode of charity. Gradually the name and fame of this Institution spread far and wide and pilgrims began to visit this place in large numbers. The charity thus began, continues to this day.

**List of Shrines**

**Main Temple**

(1) Shrine of Sri Manjunatheswara
(2) Shrine of Ammanavaru the four Daivas — Kalarahu, Kalarkayi, Kumara swami and Kanya Kumari

**Badinade Hill**

— Shrine of Annappa Swami and the abode of Dharma Daivas

**Sri Chandranatha Basadi**

— Shrine of Sri Chandranatha Swami

**The Nelyadi Beedu**

— The original abode of the Heggades and the Dharma Daivas.

# DAIVA WORSHIP OF TULUVAS

Among the religious faiths of South India, Daiva cult or worship of divine spirits appears to be the most ancient one. South Kanara district has well preserved this ancient form of worship. Though it is practiced in certain parts of Tamil Nadu, Karnataka, Andhra Pradesh and Ceylon also, it is the region of Coastal Karnataka and Northern Kerala where this cult is still practiced in all its purity and elaborate formality. It is called Teyyam cult in Kerala and Bhuta cult in South Kanara. One can come across any number of *Bhuta Sthanas,* (Spirit Shrines) *Naga Banas* (serpent grooves) and *Ashwatha Kattes* (Platforms around pipal trees) in this region. These divinities are worshipped in remote villages as well as modern towns. The entire community of the place participates in it irrespective of the differences in castes and sects, each caste having its own duty to perform in the ritual.

Singing of *Paaḍdanas,* a sort of folk-epic depicting the story of the spirit concerned, the spectacular dance by the possessed priest who impersonates the spirit and finally delivers the message of the divine spirit in the form of assurances to those who do good and offer ablations to the spirits and warnings to those who do not; settling of village disputes presented before the spirit impersonator and above all many folk games and entertainments associated with this cult – all these combined make a festival of grand pageantry leaving a lasting impression on the spectator. The cult is firmly rooted in the soil as a living folk-religion.

The cult is translated into English as devil worship by modern scholars. But the spirits worshipped here are not to be identified with devils. To the votaries *bhuutaaraadhana* is nothing but *daivaaraadhana,* praying godly or heavenly deities. These spirits are not ferocious or wicked beings, but benevolant *daivas* showering mercy on the votaries. It is believed that they treat human beings

கோவில் மடம்
KOVILOOR
MADALAYAM
மடாலயம்

as their foster-children and grant their heart-felt wishes when invoked and worshipped properly. They are however functioning as guardian angels of Dharma and hence called Dharma Daivas. They will cast their evil-influence on human beings when Dharmic traditions are not scrupulously followed or when due recognition is not accorded to them by making periodical offerings. Many *Bhuutasthaanas* have become important centres of pilgrimage. To a Tuluva, *bhuuta* is a *daiva*.

The exact date of the origin of this cult cannot be estimated. But there are evidences to believe that it is Pre-Aryan and quite indigenous to this part of India. Origin of this cult may be traced to the concepts of totemism and ancestor worship. Cults of the Mother Goddess, Serpent and Tree are also incorporated into this. Some spirits are of animistic and totemistic origin while certain others are the legendary heroes or historical figures who met with tragic death and hence attained divinity. There are also certain *daivas* whose names indicate their origin from Indian mythology. Most of the Daivas and Bhuutas are associated with God Shiva as testified by the narrative songs associated with the origin of the Spirits. The concept of Shiva as *Bhuutanaatha,* Lord of the spirits is reflected in such stories.

These *daivas* are worshipped in the houses by setting aside a separate room for them. A cot is suspended by ropes and it is venerated as the abode of those spirits. Special masks and other objects associated with the spirits like sword, bell etc. are also kept there. For the community worship, special shrines are constructed in the villages. Annual festivals are conducted in front of those structures.

The cult provides a good source material for the study of Tuluva history and culture. The *paaḍdanas* sung during the ritual bring forth many hidden and unknown realities of Tuluva civilization and a proper analysis of these narratives will lead us to the reconstruction of their cultural, religious and socio-economic values and also linguistic and recreational aspects of the community.

*Sri Chandayya Heggade (1886–1918)*

# ROLE OF THE HEGGADE OF DHARMASTHALA

The position of the Heggade is a unique one unparalleled in the history of any known religious institution in India. According to the tradition of this Kshetra he has numerous religious, social and cultural responsibilities. After installation as the Heggade he becomes a part and parcel of the Institution. The Dharma Daivas accept him as their foster-son and bestow their divine grace on him so that he can carry on the tradition of Dharma as practiced by his elders from time immemorial. On all periodic festivals like the worship of Sankranti and Nadavali the oracles of Dharma Daivas remind him of the duties which he has to perform without any fear or inhibitions. The temple will continue to get more and more offerings to carry on and multiply the tradition of charity and other Dharmic activities. Thus he has to discharge his duties according to the command of the Dharma Daivas and be true to his conscience. People regard him as one of the sacred characters and identify him with the deity of whom he is regarded as the personification.

By virtue of his leading a pious life in the service of God, the Heggade acquires a sort of divinity and nobility which enable him to function as representative of God Manjunatha and other Dharma Daivas. He assumes certain unique powers in deciding disputes presented to the temple for settlements, in granting to devotees absolution from the curses of oaths and freedom from fear of evil spirits. His presence is essential in the temple on all important rituals and ceremonies which render him inseparably connected or identified with the Institution. His voice is considered as the voice of Dharma Daivas and Manjunatha, who give not only blessings but also instructions as to how to conduct oneself in the society. He is thus a divine oracle, law-giver and a compassionate saviour all rolled into one but at the same time different from other monks who are traditionally associated with such qualities. There is no aura of a Godman around him. The Heggade is just a devoted *grahastha* or householder leading a pious and disciplined life and hence attains an aura of divinity.

He is thus an example of what Lord Krishna declared in Bhagavad Gita.

*Yadyad vibhuutimat satvam sriimaduurjitameevavaa tattadeevaavagacchaddhvam mama teejoomsha sam bhavam.*

Whatever is noble, glorious, powerful and magnanimous, know that to have sprung from a spark of my splendour'.

Thus not only is the place Dharmasthala an unique institution the Heggadeship is also an unique one, partly human and partly divine.

Though Dharmasthala is primarily a place of worship, it does not confine itself to religion. It extends beyond this limit and touches almost all spheres of human life, cultural, social and educational.

Dharmasthala has always been patronizing art, literature and culture. Annual Sarvadharma Sammelana and Sahitya Sammelana are conducted with pomp during the Deepotsava festival in the month of November to propagate the oneness of all religions. Good books on Indian Culture are published. Scholars, artists and writers are felicitated. The Kshetra also maintains a yakshagana mela, a traditional troupe which is touring different parts of this region giving

*Annapoorna dining centre*

performances. A training centre at Dharmasthala trains young artists in various branches of yakshagana folk-theatre.

**The Four Daanas**

As per the Indian tradition a *grahastha* or householder has many social responsibilities. Accordingly his wealth, power and position are to be treated as trusts to be utilized for the welfare of the society. All religions flourished in India have propagated this principle of socialism in action. Dharmasthala stands out as a shining example of this. Accordingly the Heggade engages himself in the four traditional types of *daanas–annadaana, aushadha daana, vidyaa daana* and *abhaya daana* gift of food, medicine, education and freedom from fear.

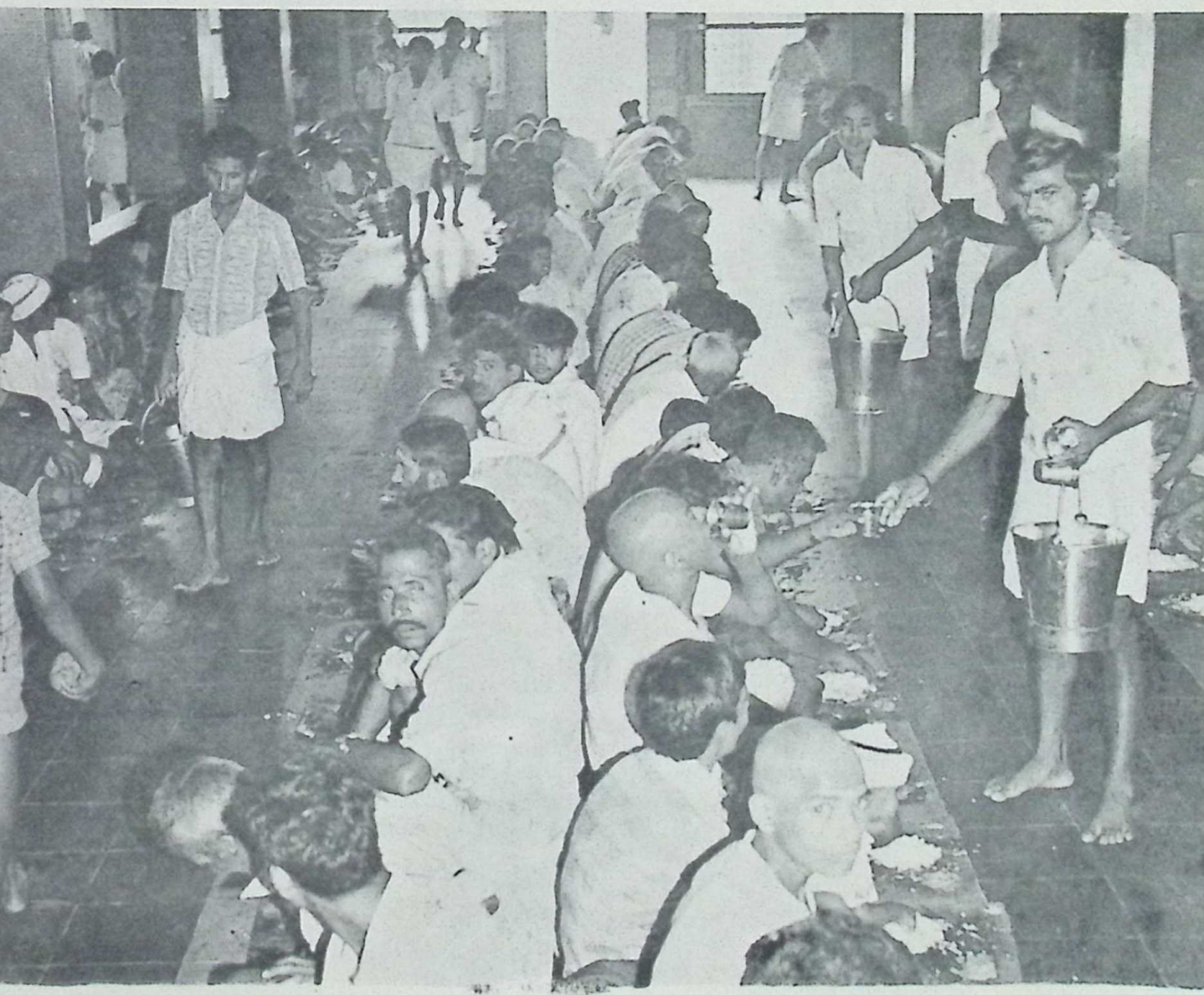
All those who visit Dharmasthala are given free food twice a day. The sort of mass-feeding practiced at Dharmasthala serves to create a feeling of brotherhood among peoples of different castes and communities. There are also many guest houses,

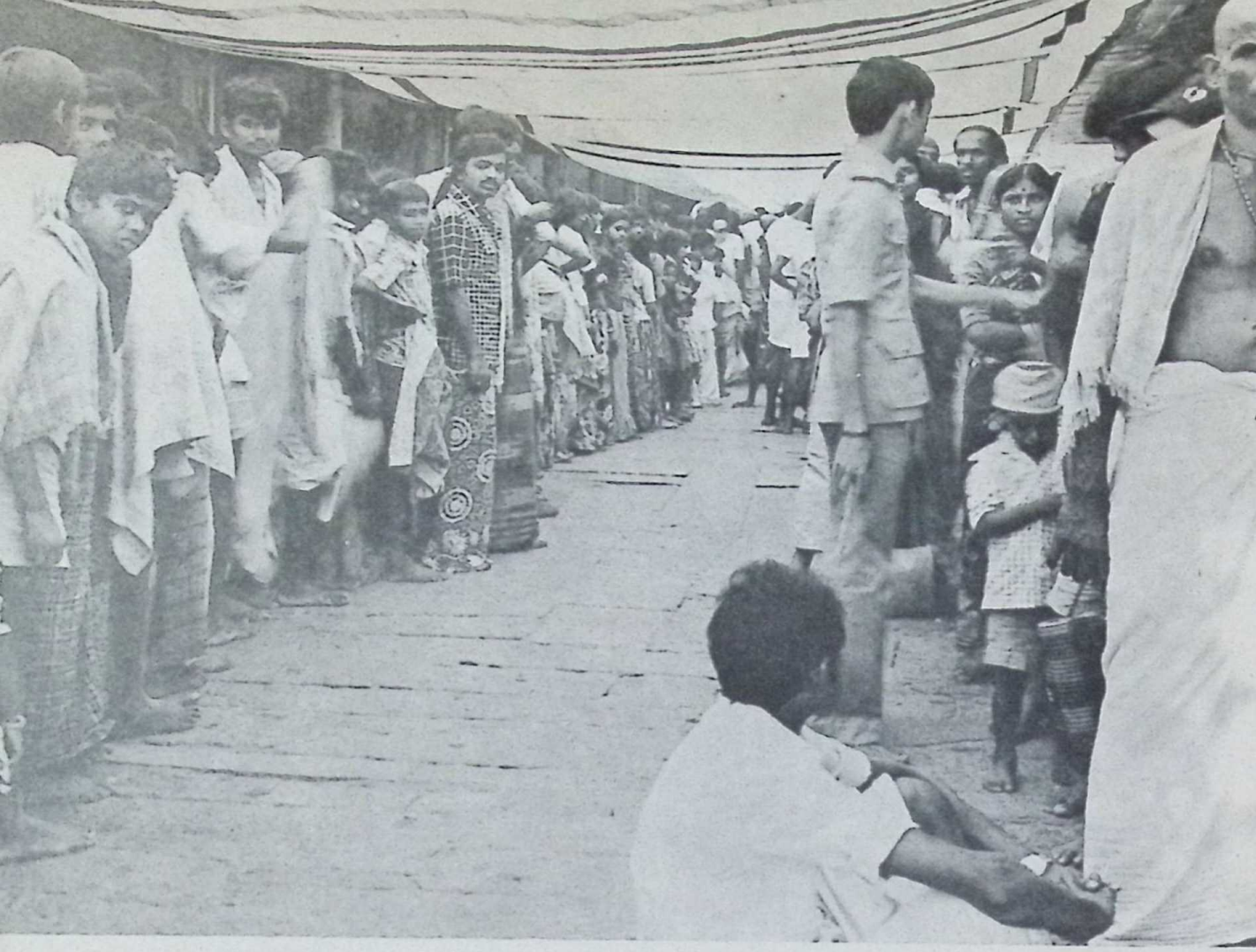
lodgings and chowltries for the convenience of pilgrims.

Liberal help is given to the poor patients to get medical aid. Vidyaadaana is given to thousands of students through the schools and colleges established by the Educational Trust of Dharmasthala. There are also free hostels for hundreds of students and liberal scholarships are granted to poor and deserving students. Generous donations are given to the educational institutions run by the people of all castes and religions.

Abhayadaana is a sort of divine consolation and assurance given by the Heggade to ailing and agrieved persons who come to him for succour, and to those who imagine that they are possessed by evil spirits and are obsessed with other mental problems. He consoles them dispelling their fears saying that their faith in Lord Manjunatha will give them protection against illness or evil spirits and other difficulties. Many diseases considered to be incurable by the doctors were cured by the holy waters of this place. Dharmasthala is

*Anna-daana*





*Pilgrims' Progress*

thus a beacon of hope in this strife-ridden world for thousands of such devotees.

In this context it is necessary to know the significance of the terms like *'hoylu teermaana'* civil complaints and settlements *'pramaaṇa maaḍu'* swearing before Lord Manjunatha and *aaja* or *aaṇe* taking oath or uttering a parole in the name of the Lord of Dharmasthala.

Purity of mind and heart is the basis of good life, peaceful social order and co-existence. One has to be true to his words and conscience. This principle is embodied and emphasized in the concept of *hoylu, pramaana* and *aaja*.

*Hoylus* are the civil complaints presented at Dharmasthala for settlement. They are presented by the members of all creeds. When a person lodges a complaint at Dharmasthala an intimation is sent to the opposite party and the parties appear before the Heggade. Both the parties abide by the decision of the Heggade. *Hoylus* are usually relating to property disputes, family feuds and other disputes of breach of promise, etc. This is religious function of a semi-judicial nature which is unique in the whole of India.

*Pramaana* is swearing before God Manjunatha to emphasize the truthfulness of one's statements during the hearings of such quar-

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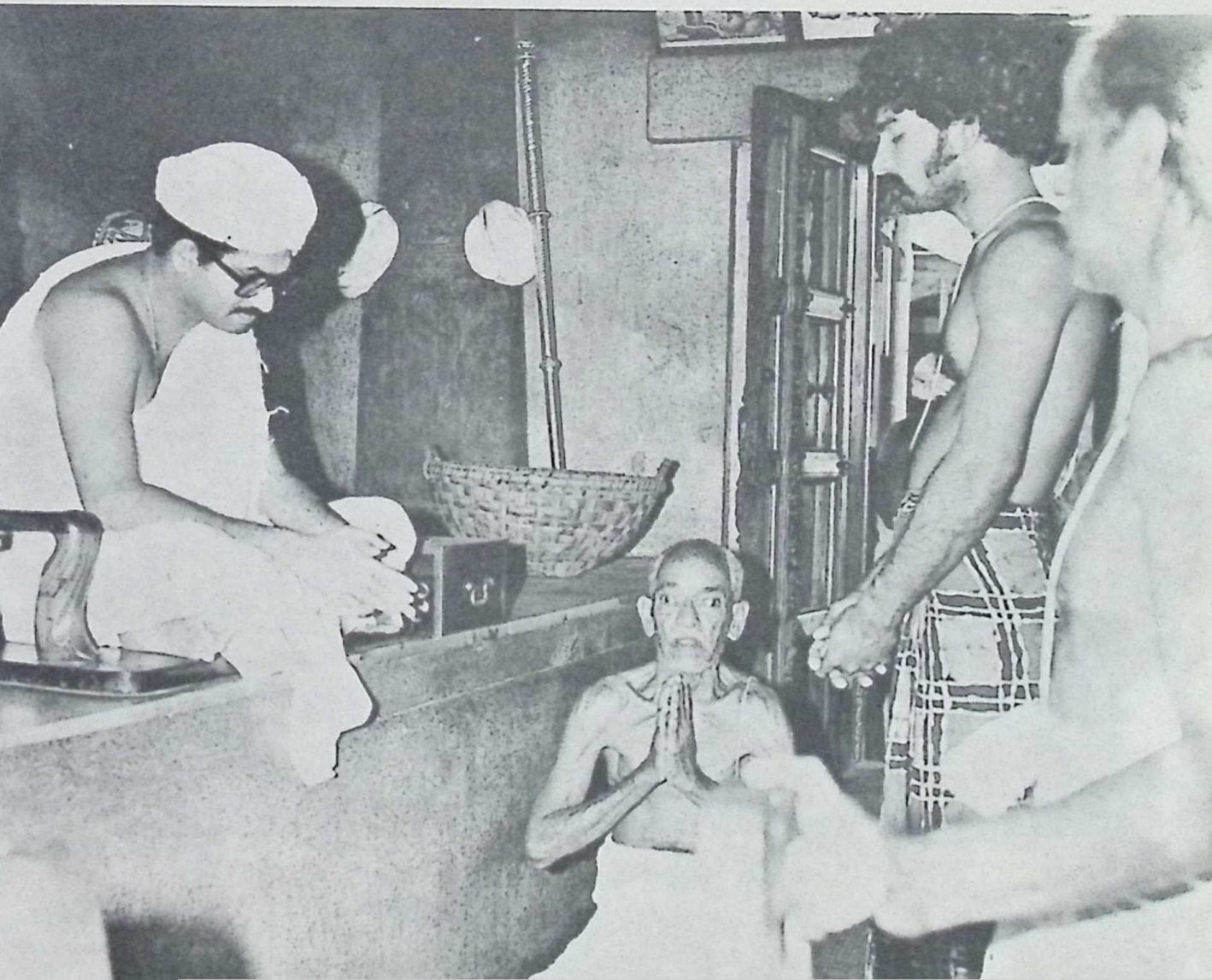
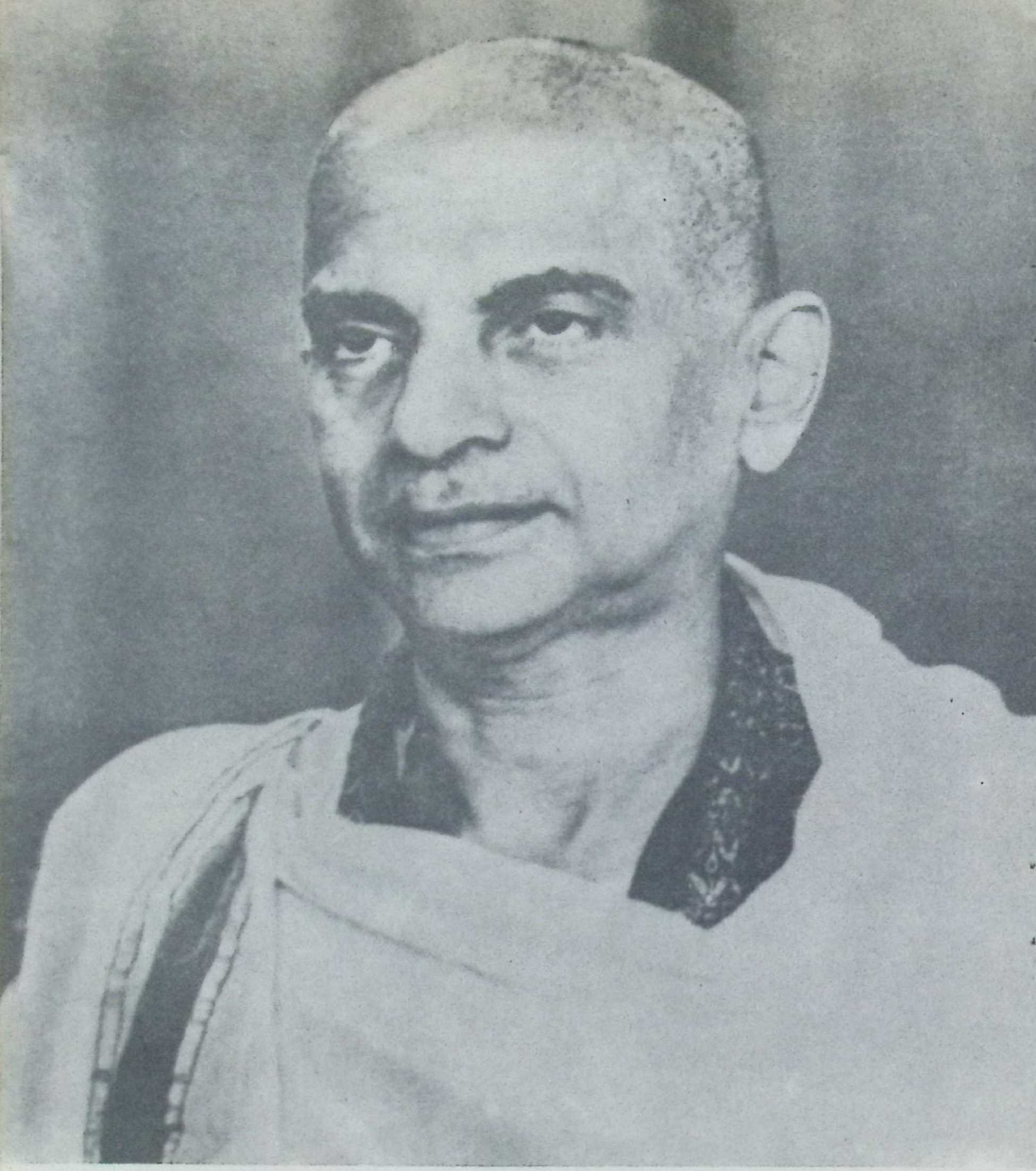
rels. No human being takes the courage to make any wrong statement and hence even the law courts used to rely on the statements made before the idol in settling the disputes.

Aaja or aaṇe is a kind of oath taken in the name of God of Dharmasthala prohibiting someone from doing something. It can be illustrated thus. A person encroaches upon the land of his neighbour and the owner is not able to prevent him from doing so. He utters the name of Dharmasthala and declares that the God of Dharmasthala will uphold justice. Once a word is uttered in the name of Dharmasthala the two parties have to follow the word and they should not have any personal contact. They should refrain from visiting each others house or taking food from the other party. The oath can be withdrawn only before the God of Dharmasthala after the differences are amicably settled. God Manjunatha is so strict about such paroles (*aaja* or *aaṇe*) that there is a saying *'maatu biḍa manjunatha'* God Manjunatha will not leave statement made in his name going in vain.

*Abhaya daana — a grateful recipient*





*Sri Manjayya Heggade.(1918–1955)*

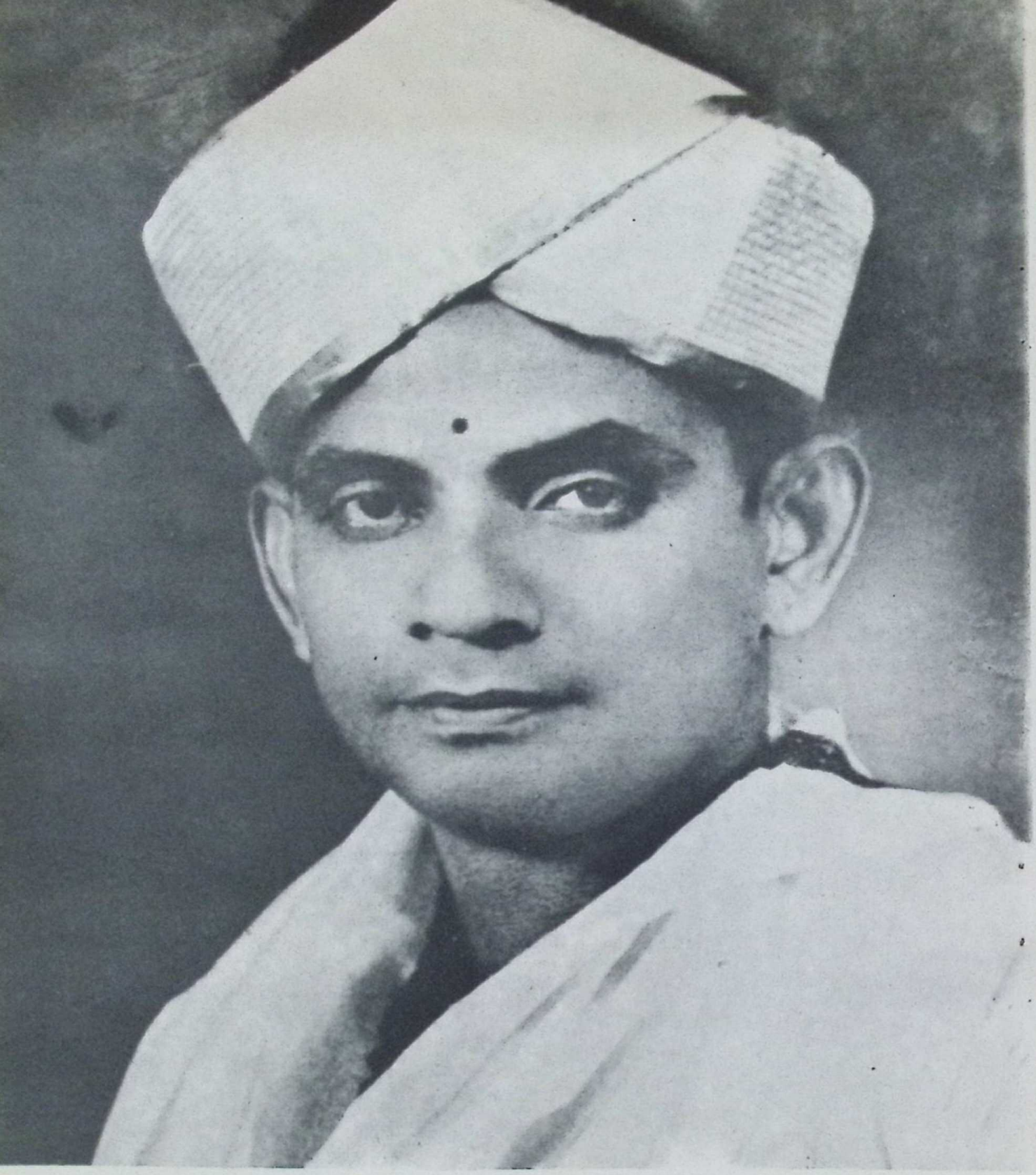
# FORMER HEGGADES

The Dharmasthala Temple complex has been managed by a host of illustrious and dedicated Heggades. Starting from the founder Sri Birmanna Heggade twenty Heggades have managed the affairs of the temple to the present position of name and fame.

Late Sri Manjayya Heggade and Late Sri Ratnavarma Heggade, the two illustrious predecessors of the present Heggade were the architects of the modern Dharmasthala. By their selfless service, dedication and devotion to God, they have struggled hard to improve the conditions of the Kshetra to put Dharmasthala on the religious and pilgrimage map of India. They have not only increased the amenities and facilities to the pilgrims in the forms of roads, guest houses and dining halls, but also undertaken many welfare activities for the benefit of the larger public.

Sri Manjayya Heggade, who was the Dharmadhikari for 37 years from 1918 to 1955 had a series of achievements to his credit. He was a philosopher, artist, educationist and social worker all rolled into one. It was he who started the annual Sarva Dharma Sammelana Conferences to emphasize the oneness of all religions and to propagate catholicity and religious tolerance. He constructed free hospitals and established educational institutions. He was also a great artist and his oil paintings are preserved in the Vasant Mahal. He used to honour writers and artists. Construction of a bridge across Netravathi and improving of the amenities to the pilgrims were some of his other achievements.

His illustrious nephew Shri Ratnavarma Heggade who was the next Dharmadhikari for a shorter period of 13 years from 1955 to 1968 had many achievements to his credit. His period was considered to be the golden era in the history of this *kshetra*. Dharmasthala, which was like a village on the slopes of Western Ghats was transformed into a modern centre of pilgrim and touristic attraction. The new township stands as a testimony to his vision, sense of duty and administrative ability. Building construction and beautification work was undertaken in an enormous scale. A silver chariot was offered to the temple. Renovation work of the temple was undertaken. Pillars of the temple were covered with silver sheets. New roads were built. Transportation facilities were improved to a very great extent so that people from different parts of India could reach Dharmasthala without much inconvenience. Many chowltries were constructed. The main gate was constructed at the entrance. Shri Ratnavarma Heggade has actually given a face-lift to Dharmasthala. Sri Dharmasthala Manjunatheswara Education Trust was established to run schools and colleges. When Shri Heggade and his wife Smt. Ratnamma witnessed the Maha Masthakabhisheka of Bahubali at Venoor and Karkala, they cherished a desire to have a similar statue of Bahubali installed at Dharmasthala also and started the work with all seriousness and devotion. Thus the reign of Shri Ratnavarma Heggade was one of many events and achievements.



*Sri Ratnavarma Heggade (1955–1968)*

# FORGING AHEAD UNDER SRI VEERENDRA HEGGADE

The present Heggade Sri Veerendra Heggade who was installed as Heggade on 24th October 1968 at the tender age of 20 soon after his graduation from the University is a young man of pleasing manners and intense devotion. He is full of enthusiasm not only to continue the tradition of Dharmasthala but also to intensify and diversify the various socio-cultural-religious activities as well as welfare programmes. He is the 21st in the line of the Heggades and right from the beginning of his Heggadeship he has shown his qualities of leadership and service. Compared to his young age and period of 13 years he has been serving in his office, his achievements are remarkable.

Born on 25th November 1948 as the eldest son of his illustrious father Sri Ratnavarma Heggade the young Veerendra was a child of simple but dignified manners and liked by his father as well as the grandfather Sri Manjayya Heggade. Even as a boy Veerendra was known for his humility and devotion to elders. The pious and devoted life led by his mother Ratnamma and the administrative skill of his father Ratnavarma Heggade had indelible impressions on Veerendra in his formative years. When the responsibility of managing this giant socio-religious complex fell on his young shoulders very few people might have expected that this young man would manage the affairs so well. But his faith in god and determination to serve humanity have given him strength to complete many welfare activities started by his father and to undertake many new ones for greater service to mankind. He has achieved during the past one decade what others could not have achieved in four decades.

A remarkable achievement is the completion of the carving of a 39 feet granite statue of Bahubali weighing 170 tons and its transportation to Dharmasthala and its installation there. The idea of installing the statue was conceived by his parents in the year 1967 but his father breathed his last the very next year. The worthy son initiated action with all earnestness from the stage of chiselling of the robust and radiant statue to the subsequent stages of transportation and installation. This incident will go in the history of this region as one of the most memorable events of this century.

The entire operation of chiselling, transportation and installation activitiy will culminate in the anointment ceremonies to be held during February 1982 amidst one of the greatest historic and festive occasions of our century under the guidance of His Holiness Sri Charukeerthi Swamiji of Shravana Belagola, His Holiness Sri Elacharya Vidyananda Muni Maharaj and His Holiness

*Sri Veerendra Heggade with the devotees*

*Women with the gift sarees (Vastra daana)*

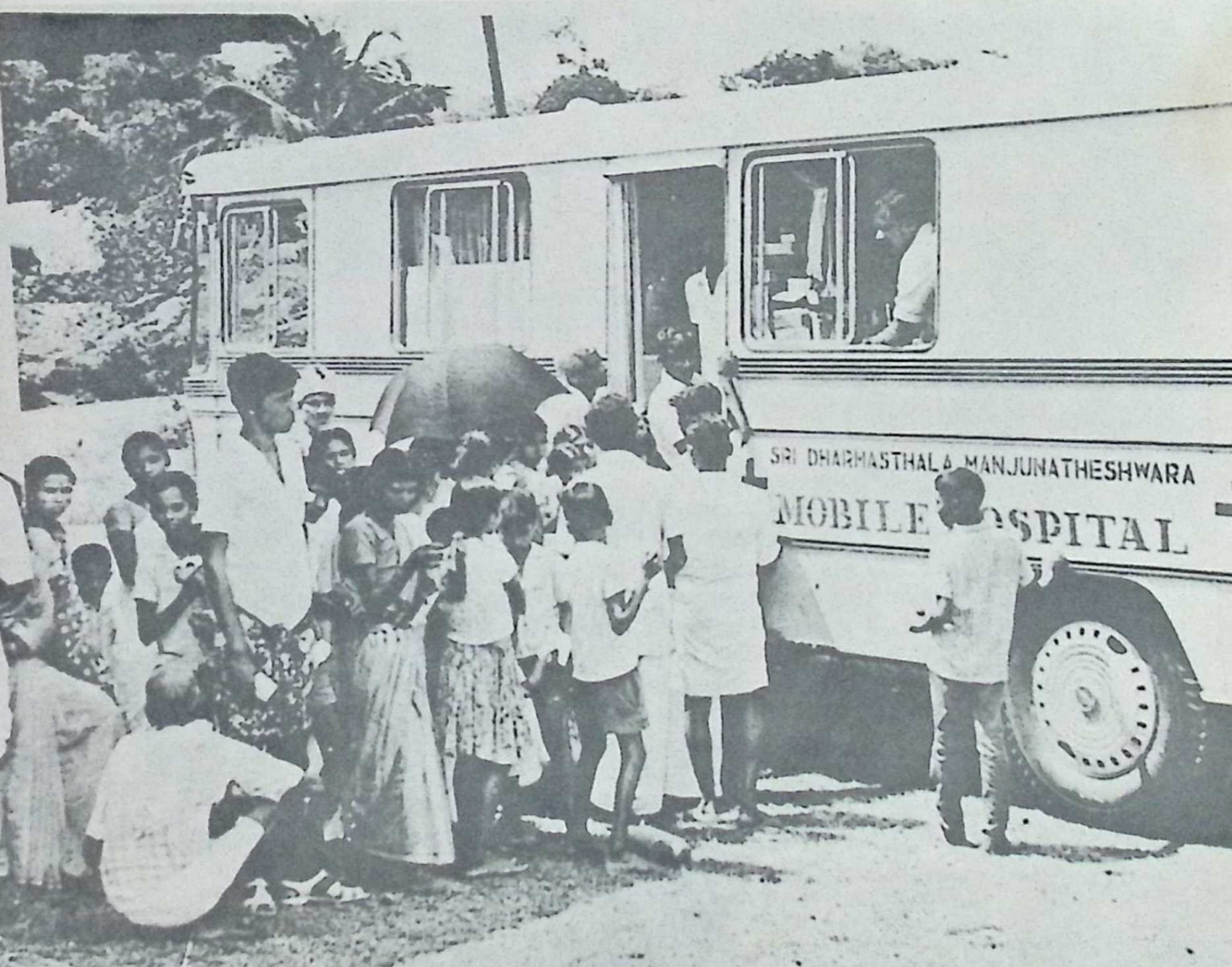
Acharya Vimal Sagar Maharaja and many other saints.

The educational activities of Dharmasthala have a phenomenal growth during his regime. A new building for S D M College at Ujire was constructed soon after assuming charge as the Heggade. In addition to managing many schools and colleges in the district Sri Heggade has taken over the management of the Institutions run by the Janatha Shikshana Samithi, Dharwad as its chairman. A Law College at Mangalore, an Ayurvedic College at Udupi, an Engineering College at Dharwad are some of the notable additions to the educational complex of the Trust. A complete list of Institutions managed by Sri Heggade is appended. Sri Heggade is liberally granting scholarships to poor and deserving students and constructing hostels for their residence. Text books are distributed free of cost to poor students. Thus the educational activities of S D M Trust had multi-dimensional development in recent years. A high standard of education and discipline is maintained in those institutions. These colleges are well equipped with buildings, laboratories and libraries and welknown for their performances.

The medical relief work planned and executed in recent years has added new dimensions to the traditional *aushadha daana* concept. Sri Heggade wanted to bring medical aid to the door-steps of the poor who could not go to the hospitals in remote urban centres. A fully equipped mobile hospital is maintained and it travels to distant villages to give free medical treatment to the poor. Equipments are donated to several hospitals in the State of Karnataka. When Sri Heggade observed that the district of South Kanara does not possess adequate facilities for the treatment of Tuberculosis, a free sanatorium with a capacity of 40 beds has been built near Ujire. He has also donated a well equipped van to the famous eye-surgeon Dr. M. C. Modi for his relief work in villages.

Many development projects were undertaken at Dharmasthala also for the benefit of the pilgrims and the employees. Modern guest houses by name Netravathi, Vaishali, Sharavathi and Gayathri were constructed. Residential quarters were built for the employees. A new aquarium was constructed at the Lalithodyana park.

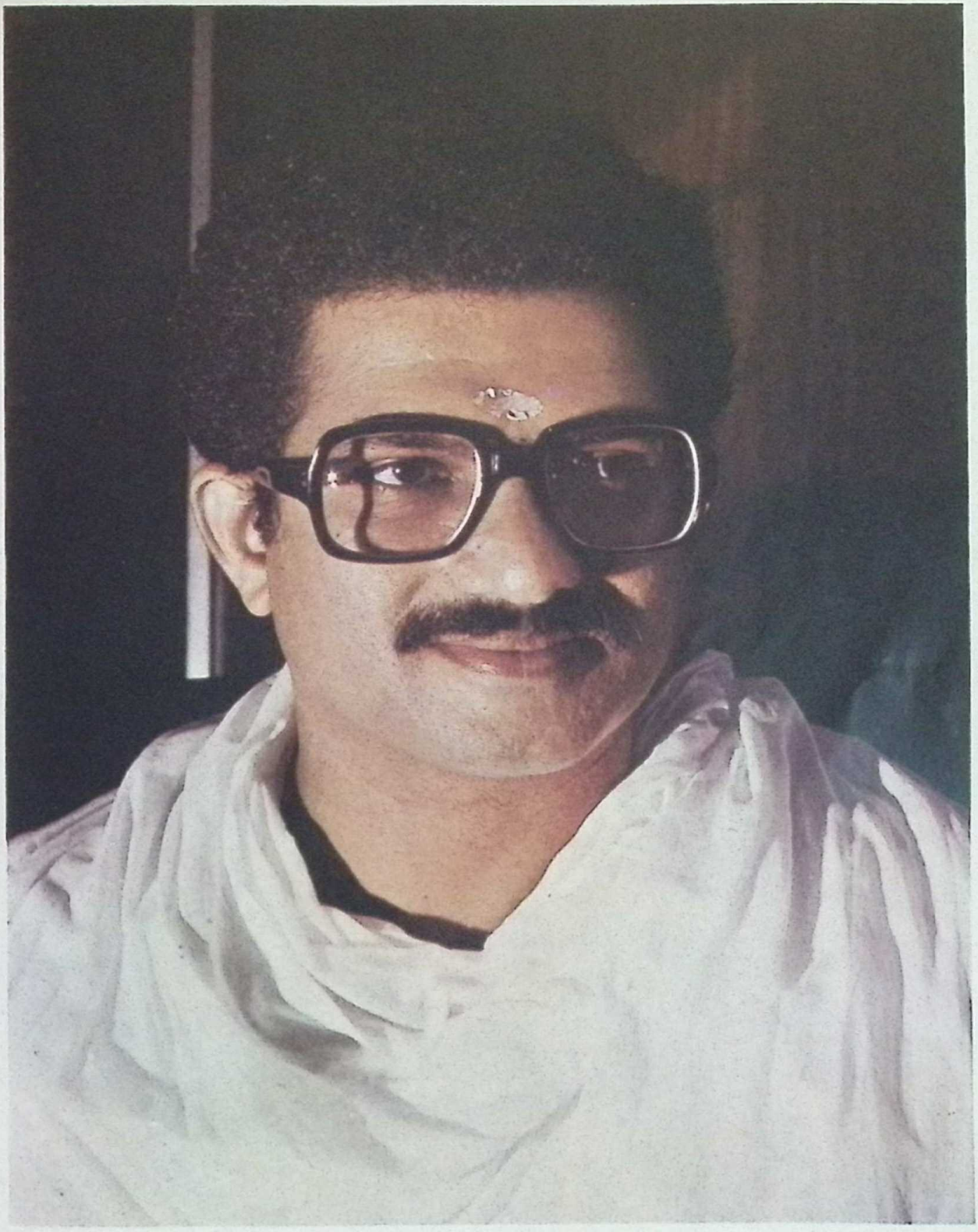
*Mobile Hospital (Aushadha-daana)*



*Mass marriages*

Sri Veerendra Heggade convened a Dharma Jagrati Sammelan in Bangalore in the year 1977 to focus the attention of the people to eternal principles like truth, non-violence, brotherhood etc. professed by all religions. Religious leaders of all sects had a fruitful discussion on superstitions and other traditional practices and they felt the need for planned reforms according to the needs of changing times. The annual Sarvadharma Sammelana is being held with greater vigour and sincerity.

One of the great achievements of the present head of the *Kshetra* is the popularization of the idea of mass-marriages to create feeling of oneness among people of different communities and to minimize the expenditure for marriages. Since 1972 he has been conducting hundreds of marriages of couples belonging to different castes in accordance with the traditions and customs of their castes on a single day at a single *muhuurtam* under a single roof. The expenditure including that of dress for the couple, mangalasutram and a



*Sri Veerendra Heggade*

feast for a limited number of people is met by the Kshetra. Every year about four hundred to five hundred marriages are performed. This has resulted in the eradication of many social evils like the dowry system, untouchability, caste distinction and social inequality. With a view to reduce the cost of marriages Sri Heggade has built Kalyana Mantapas in many urban centres. Twice a year Sri Heggade distributes clothes to thousands of poor people.

In order to help rural youth to channelise their energy towards constructive activities liberal assistance is given to rural youth clubs and voluntary social organizations. Facilities are also provided to those who desire to take up self-employment. During the time of natural calamities like flood and draughts he has helped the victims with food and clothes. He has given financial assistance for their rehabilitation. The poor people in rural areas are helped to construct their own houses by donating tiles, wood, door, windows and other construction materials. For the Harijanas, and other tribal people a number of houses have been built in the sites allotted to them by the government. Several such schemes intended for the eradication of social inequalities and the uplift of the down-trodden serve to integrate this neglected section of the population to the mainstream of the society. To commemorate the Maha Masthakabhisheka ceremony of Bahubali, Sri Heggade has adopted the whole of Belthangadi Taluk consisting of 81 villages for the socio-economic upliftment. A detailed survey of the Taluk has been conducted and many projects have been chalked out to provide basic necessities to the poor and down-trodden and to promote their vocations by providing necessary assistance. The project envisages to secure all available assistance from the Government and other sources and to supplement it from the temple funds. Sri Heggade has thus set an example and achieved what our social laws have failed to achieve during the past 3 decades since independence.

Sri Veerendra Heggade has widely travelled and visited many European, American and South-East Asian countries and religious centres in those countries including the Vatican city of the Pope. He has also visited educational centres and Universities in those countries.

His contribution to the cause of religious tolerance and synthesis has attracted the attention of several world organizations. The World Religion Conference for Peace has chosen Sri Heggade as a member of its executive committee. The Academy of General education, Manipal has chosen him as its Chairman. Many religious and cultural organizations have showered honours and titles on Sri Heggade.

Sri Heggade is married to Smt. Hemavathi and the couple have a lovely daughter by name Shraddha.

*A grateful recipient*

*Sri Veerendra Heggade with family*

### Job-oriented Training Programmes for Students

It is an accepted fact that the present educational system has many draw-backs as it fails to solve the problem of unemployment. It prepares students for white collar jobs only. We have failed to evolve a system of education by which the students can stand on their own legs and pursue their own crafts and make a living. Sri Veerendra Heggade has undertaken many experimental projects to impart job-oriented trainings to our youngsters to enable them to carry on their own independent profession. He has revived many job-oriented crafts and training courses at the educational institutions of the Janatha Shikshana Samithi at Dharwad. Such courses are started in Ujire and Dharmasthala educational institutions also.

Ratnamanasa is a free hostel for students established in 1973. There are 80 students and the students are taught cultivation, dairy farming, sericulture, music and social work. In a farm of 20 acres of land the students grow paddy, vegetables, banana, areca, pineapple etc. There is also a dairy farm of 15 to 20 cows. The management of the farm and dairy is completely in the hands of students. There are three teachers to guide the students in such matters. Along with formal education these students get the experience of self-support.

Sri Siddavana Gurukula was started in 1940. The main aim of this residential campus is to train the students according to the system of ancient Gurukula by instillings in them the feeling of discipline, devotion to elders and pursuit of Sankrit and understanding of our social and cultural values. Along with such a life of discipline the students are also trained in the art of agriculture and other job-oriented crafts. There are about 220 students and the hostel has turned out many outstanding students and rank-holders in the examinations.

## JAIN ETHICS

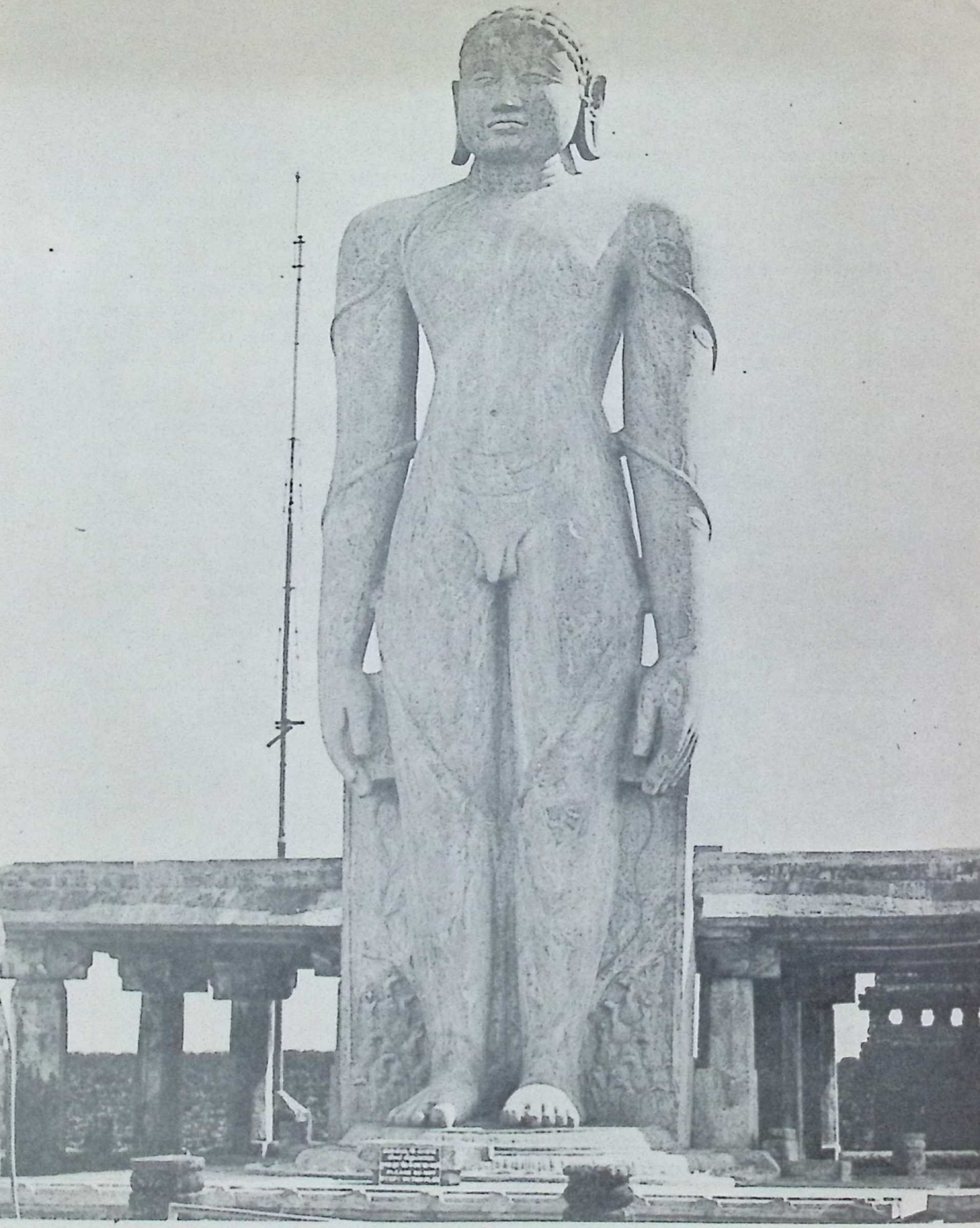
### Three jewels and five vows

#### Three jewels

1. Right faith: Belief in the fundamental principles
2. Right knowledge: Recognition of the real
3. Right conduct: Freedom from attachment and aversion.

#### Five vows

1. Abstention from injury to living beings: *Ahimsa*
2. Speaking the truth: *Satya*
3. Not stealing: *Astheeya*
4. Chastity: *Brahmacharya*
5. Limiting one's possessions: *Aparigraha*



*Bahubali of Karkala D.K.*

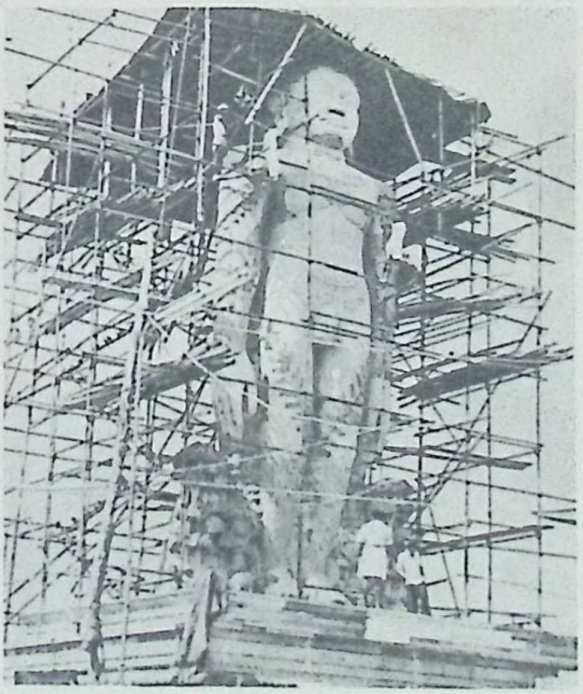
# THE GREAT INSTALLATION

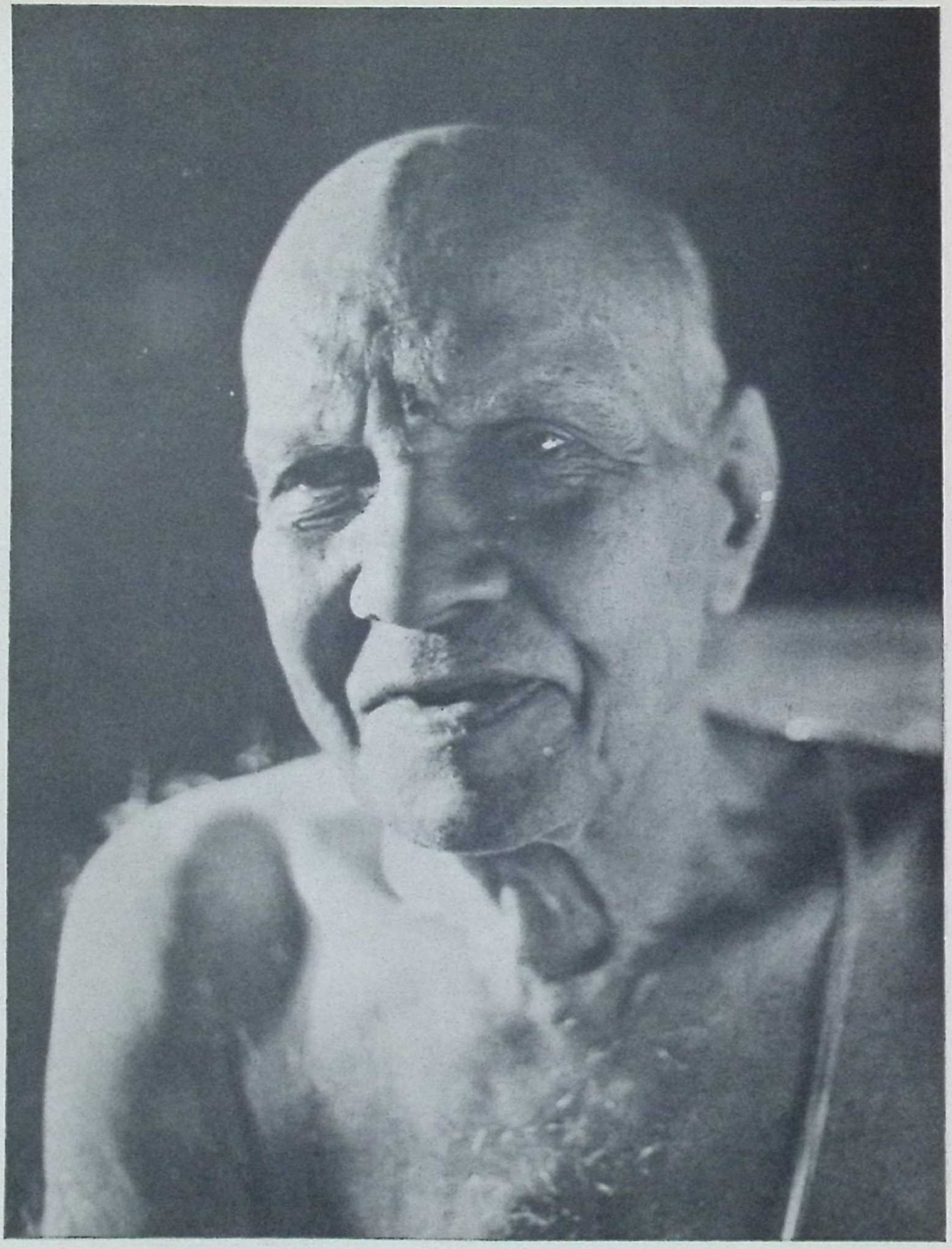
The grand and majestic statue of Bahubali to be anointed in February 1982 is one of the greatest pieces of granite sculptures of India. Bhagawan Bahubali through his nirvana posture proclaims to the world the message that the greed of possession is an illness of the soul and one can gain peace by giving up possession and greed. Moved by this universal message of Bahubali Sri Ratnavarma Heggade conceived the idea of having a Bahubali statue installed to propagate the divine message of selflessness and service of this great saint among kings who has renounced his kingdom in favour of his brother whom he vanquished in the battlefield. This was the dream of Smt. Ratnamma also and hence she encouraged her husband to undertake this stupendous task. Accordingly the pious couple launched this project. Mr. K. B. Jinaraja Hegde a family friend of the Heggade supported this idea and selected the renowned sculptor Sri Ranjala Gopala Shenoy to carve the statue.

Sri Ranjala Gopal Shenoy is a wellknown sculptor of this area and though he had no experience of chiselling statues of such grand dimensions, he undertook this as a challenge to his skill. In spite of his failing health this septuagenarian studied the relevant Jain scriptures to acquaint himself with the intricacies of the statue of a Jain divinity. He also studied the sculptures of Shravana Belagola, Karkala and Venoor. After the installation of a Bahubali Statue at Venoor in 16th century no attempt of this kind was made for the last five centuries. The Bahubali of Shravana Belagola was taken as a model for the carving of the present statue since the innocent smile on the lips of that statue was considered to be more appropriate to the message that the statue symbolizes.

An appropriate rock of about 100 feet length was chosen at Mangalpade near Karkal by the sculptor. After examining the rock the sculptor came to the conclusion that a statue of 39 feet can be carved out of that together with a pedestal of 13 feet. The master sculptor drew the figure of Bahubali on the huge rock. The chiselling work started in a traditional ceremony in the year 1967. Since Sri Ratnavarma Heggade was busy at Dharmasthala, the inauguration was done by the eldest son Veerendra who was later destined to complete the work. The sculptor applied himself so earnestly to the work that the vowed not to

*Bahubali Sculpted by Ranjal Gopal Shenoy*





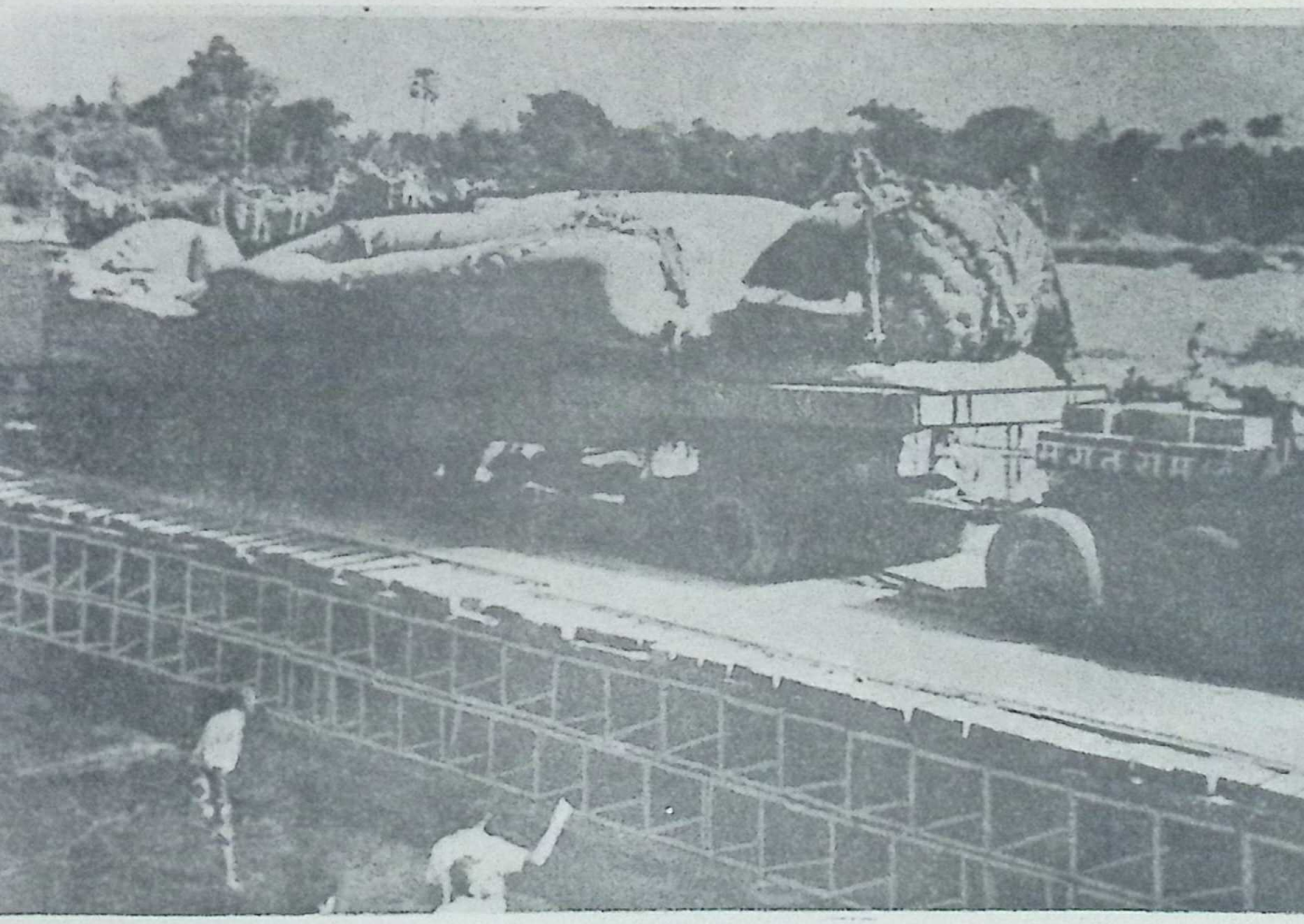
*Ranjal Gopal Shenoy, the octogenarian sculptor*

take salt until he completed the work undertaken. The place of carving became a pilgrim centre. The devoted work of a batch of sculptors led by Sri Shenoy resulted in the completion of work in the year 1970.

Even before the work of carving was completed, its transportation to Dharmasthala roused the curiosity of the authorities as well as the general public. The transportation of such a big monolith weighing 170 tons up to a distance of 64 kilometres was really a challenge to the engineering skill. Several transport companies were contacted and finally M/S Mangaram Brothers of Bombay accepted the challenge. A special trolley was manufactured and fitted with 64 wheels. Three bulldozers of 250 horse power capacity were designed to pull the trolley through some of the worst winding roads from Karkala to Dharmasthala. Several roads were broadened and many special bridges were constructed across the streams to enable the giant trolley to pass through.

What needs to be emphasized here is the enthusiastic public participation in this operation rather than the technical details. The

*Transporting a colossus*



journey from its chiselling site to Dharmasthala took 23 days before it reached the distination on 20.3.1973, amidst one of the greatest joyous scenes and festivities in keeping with the historical significance of the event. Thousands of people from all walks of life and all religious faiths participated in the procession by erecting welcome arches all along the route. Wherever the procession halted for the night the people of the locality extended hospitality to the participants and arranged entertainment programmes. Many formal functions were arranged to welcome the statue and to honour the Heggade.

After the statue reached Dharmasthala the next problem was its installation. M/s. Vikhroli Metal Fabricators of Bombay came forward to take up the challenge of erecting this statue. The lifting of this giant statue without causing any damage or even a scar to the sacred idol was really a memorable incident.

Since suitable cranes of 125 tonnes capac-

*Yakshagana performance by the Dharmasthala Troupe*

*Yakshagana actor with costume* ♦

ity at 15 feet operating radius was not available in the country and since the lifting of such a huge weight by means of jacking from below the shoulders was not practicable, they decided to use Travelling Gantry with lifting tackles attached to the idol. But since this operation involves stresses during handling especially at the slim toe-region the erectrors decided to envelop the idol in a steel cradle before the lifting operation began. After erecting the Travelling Gantry the erection of the steel cradle was taken up. It was lifted by specially made flats fixed to two points on each side of the cradle. The lifting system behaved very nicely. The installation was a thrilling experience to the operators as well as to thousands of devotees. Sixty people have toiled for a period of one month to prepare for this operation which took place on 25.12.1975.

## Message of the Bahubali Statue

Bahubali statue is erected to spread the message of Jainism. It symbolizes the message of renunciation, self-control and subjugation of ego as the first step towards salvation. Bahubali and Bharata were brothers. Bharata was proud and arrogant because of his skills in warfare and the powerful weapons he possessed. He conquered the whole world and felt that his victory would not be complete unless he defeated his younger brother Bahubali. So there arose a fierce battle between the brothers. Bahubali defeated his arrogant brother. But when he saw his brother seething in mad fury even when he was completely vanquished, Bahubali realized that greed is the root cause of all miseries of mankind and real happiness lies in renouncing ones possessions. Bahubali left his kingdom in favour of his defeated brother and set out to forest to perform penance with his face glowing with peace and tranquility. The naked statue of Bahubali symbolizes the eternal truth that renouncing all pleasures and possessions of the earth is the real victory. It is self control and subjugation of senses that gives permanent peace. Conquest of self and ego is the real conquest which makes man attain divinity.

## Prayer

*ksheemam sarvaprajaanaam prabhavatu*
*balavaan dhaarmikoo bhuumipaalah*
*Kaalee kaalee ca vrishtim vitaratu*
*maghavaa vyaadhayoo yaantu naasham*
*durbhiksham cowryamari kshanamapi*
*jagataam maasmabhuujjiiva lookee*
*jaineendram dharma cakram prasaratu*
*satatam sarvasaukhya pradaayii*

*sampuujakaanaam pratipaalakaanaam*
*yatiindra sanmaanya tapoodhanaanaam*
*deeshasya raastrasya purasya raajnah*
*karootu shaantim bhagavaan jineendraha*

May the rulers and administrators be strong, efficient, law abiding and righteous; the rains be timely and adequate; all diseases and ailments disappear; no one in the world be afflicted with famine or scarcity, with theft, loot, plunder and devastation, or with epidemics and pestilences, even for a moment.

May the Lord Jina's Wheel of Law (Dharma-Chakra), the bestower of happiness on one and all, remain incessantly and gloriously in promulgation.

May the Lord Jina bestow peace on the devoted, the pious, the saints, and all the ascetic aspirants on the land, the nation, the city and the state, and welfare on all the citizens of the world.

# YAKSHAGANA

Yakshagana is the famous folk-theatre of Karnataka. It blends the elements of music, dance, mime, costumes and dialogue in such an exquisite manner that it certainly forms a total theatre. Coming down as a heritage since the 15th century, Yakshagana has been perfected as complete theatrical form being played for six months in a year to regale, instruct and edify the rural masses. Themes or *Prasangas* are usually drawn from Hindu epics like the Ramayana, Mahabharatha and the Bhagavatha. Gorgeous costumes befitting the epic heroes have been designed by anonymous artists of yore. The music of Yakshagana, though borrowing and relying on South Indian and North Indian styles has preserved distinct characteristics of its own. Songs written by folk poets and set in the style of yakshagana have the qualities of functional and mood music intespersed with a flavour of their own. Simple dance steps are worked out fully in a few traditional pieces of choreography to create a wonderworld of fantasy. Dialogues spoken extempore give exposition of the characters and events in the epics keeping the rural audiences spell-bound. A touch of contemporary reality is given by the clown *haasyagaara* who wags his tongue at a rustic level. The plays commencing around 9.00 p.m. last until the early dawn and may look longish but are not considered tedious. The loudness of the chande the high-pitched drum, the shriek of the Rakshasa and the music of the Bhagavath in the 4th octave contribute to keep the interest from falling in the middle of the play.

In Karnataka there are many varieties of Yakshagana—some played periodically and some continuously: some dealing with epic characters, some others having secular themes, and romances. There are eastern and western varieties all over Karnataka. Within South Kanara district (Dakshina Kannada) there are two distinct schools—*Badagu Thittu* northern style and *Thenku Thittu* southern style. Daily performances are given in scattered village centres by different troupes during the season from November to May.

Yakshagana is popularized in the district not only as a form of entertainment but also as a medium of popular instruction to convey the messages enshrined in great scriptures and epics to the masses. It is with this motive that many great temples of this region are patronizing this art and maintaining troupes of their own. Dharmasthala temple is known for its contribution to this art. It has been maintaining well equipped and well trained troupes for the past two centuries. It is said that Shri Kumarayya Heggade had taken a troupe of Yakshagana to Mysore Palace in the year 1812 and the King Krishnaraja Odeyar was so much pleased with the performance that he requested some of the artists to stay there to delight the people of the royal court with their periodical performances.

Even today the troupe maintained by the Dharmasthala temple is considered to be one of the best troupes of the southern style - Tenku Thittu.

*Yakshagana performance of Dharmasthala troupe*

# SPECIAL FESTIVALS AND CEREMONIES

**Ganesh Festival**

- — Ganesh Chowthi day (September)
- — Worship of God Ganesha in the dining hall and the store house
- — Immersion of Ganapathi in the tank near the Beedu with pomp and ceremony

**Navaratri**

- — A nine-day festival during Dussera (September-October)
- — Special worship at the Ammanavaru Shrine
- — Distribution of Sarees to married women.
- — Entertainment programmes of music, folkdances, Harikathas and Bhajan

**Deepavali**

- — Festival of lights and commencement of special annual ceremonies. (October-November)
- — Portable idol of the Lord taken out in procession
- — Rangapooja and car festival.

**Laksha Deepotsava**

- — Festival of lights and grand illumination celebrated for five days in the month of Kartika (November-December)
- — Seminar on fine arts on the third day.
- — Seminar on religions of the world on the fourth day 'Sarva Dharma Sammelana'
- — Seminar on literature on the fifth day.
- — Special poojas to Chandranathaswami.

**Shivaratri**

- — Car festival (February-March)
- — Night-long Bhajan and Special Poojas

**Annual Jatre**

- — A nine-day festival (March-April)
- — starts from the Hindu New year day (Solar New Year)
- — Car festival and other rituals.

**Pattanaje**

- — Last festival of the year (May 24th)

**THE HEGGADES WHO MANAGED THE AFFAIRS OF DHARMASTHALA**

Sarvashree

1) BIRMANNA HEGGADE.
2) PADMAYYA HEGGADE.
3) CHANDAYYA HEGGADE.
4) DEVARAJA HEGGADE.
5) MANJAYYA HEGGADE.
6) JINNAPPA HEGGADE.
7) IMMADI CHANDAYYA HEGGADE
8) DEVAPPARAJA HEGGADE
9) ANANTHAYYA HEGGADE
10) VRSHABHAYYA HEGGADE
11) GUMMANNA HEGGADE
12) VARDHAYYA HEGGADE
13) MUMMADI CHANDAYYA HEGGADE
14) KUMARAYYA HEGGADE
15) NALMADI CHANDAYYA HEGGADE
16) IMMADI MANJAYYA HEGGADE
17) DHARMAPALA HEGGADE
18) CHANDAYYA HEGGADE
19) MANJAYYA HEGGADE
20) RATNAVARMA HEGGADE
21) VEERENDRA HEGGADE

## Institutions managed by Shri Heggade

### Colleges

Sri Dharmasthala Manjunatheswara College, Ujire
Sri Dharmasthala Manjunatheswara Law College, Mangalore
Sri Dharmasthala Manjunatheswara College of Business Management, Mangalore
Sri Dharmasthala Manjunatheswara Technical Institute, Mangalore
Sri Dharmasthala Manjunatheswara Institute of Engineering and Technology-Dharwad.
Udupi Ayurvedic College, Udupi.
J S S Banashankari Arts & Shantikumar Gubbi Science College, Dharwad
J S S, KH Kabbur Institute of Engineering Dharwad
J S S Sakri Law College, Hubli.

### High Schools

Sri Manjunatheswara High School Dharmasthala,
Sri Dharmasthala Manjunatheswara High School, Ujire

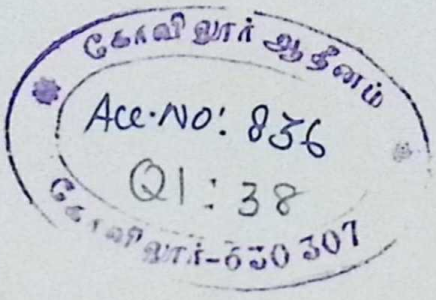
### Primary Schools

Sri Dharmasthala Manjunatheswara Upper Primary School, Dharmasthala
Sri Dharmasthala Manjunatheswara Upper Primary School, Ujire
Sri Dharmasthala Manjunatheswara Upper Primary School, Puduvettu
Sri Dharmasthala Manjunatheswara Upper Primary School Mayyadi

### Other Institutions

JSS Economic Research Institute Dharwad
JSS Training Centre for Panchayat Raj Dharwad
JSS School of Arts and Crafts Dharwad
HKS Village Industries Centre Dharwad
JSS Printing Press Dharwad
Manjushree Press Ujire
Sri Dharmasthala Manjunatheswara School of Commerce, Ujire
Netravathi Fine Arts Training Centre, Ujire
Yakshagana Training Centre, Dharmasthala

Thus, Dharmasthala with all its splendour and congregation of men and women of different faiths proclaims to the world the spirit of oneness of all religions. It radiates the spirit of love, compassion, brotherhood, and purity of mind and action. The Kshetra stands out as an experimental ground for practicing what Indian sages propounded 'vasudhaiva Kutumbakam' the whole world is my family. 'Om shaantih shaantih' let peace be showered on all and 'sarvadeeva namaskaarah keeshavam pratigacchati' salutations made to different gods reach that single Almighty.



கோவில் மாடாலயம்
KOVILOOR
MADALAYAM
மடாலயம்

यं शैवास्समुपासते शिव इति ब्रह्मेति वेदांतिनो
बौद्धा बुद्ध इति प्रमाण पटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैन शासन रताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ।।

*yam shaivaassamupaasatee shiva iti*
*brahmeeti veedaantinoo*
*bauddhaa buddha iti pramaana patavah*
*karteeti naiyaayikaah*
*arhannityatha jaina shaasanarataah*
*karmeeti miimaamsakaah*
*sooyamvoo vidadhaatu vaanchitaphalam*
*trailookyanaathoo harih*

May that Lord of three worlds, whom Shaivas adore as Shiva, Vedantins as Brahman, Budhists as Buddha, Naiyayikas as Karta, Jains as Arhan and Mimamsakas as Karma, grant us our heart-felt desire.